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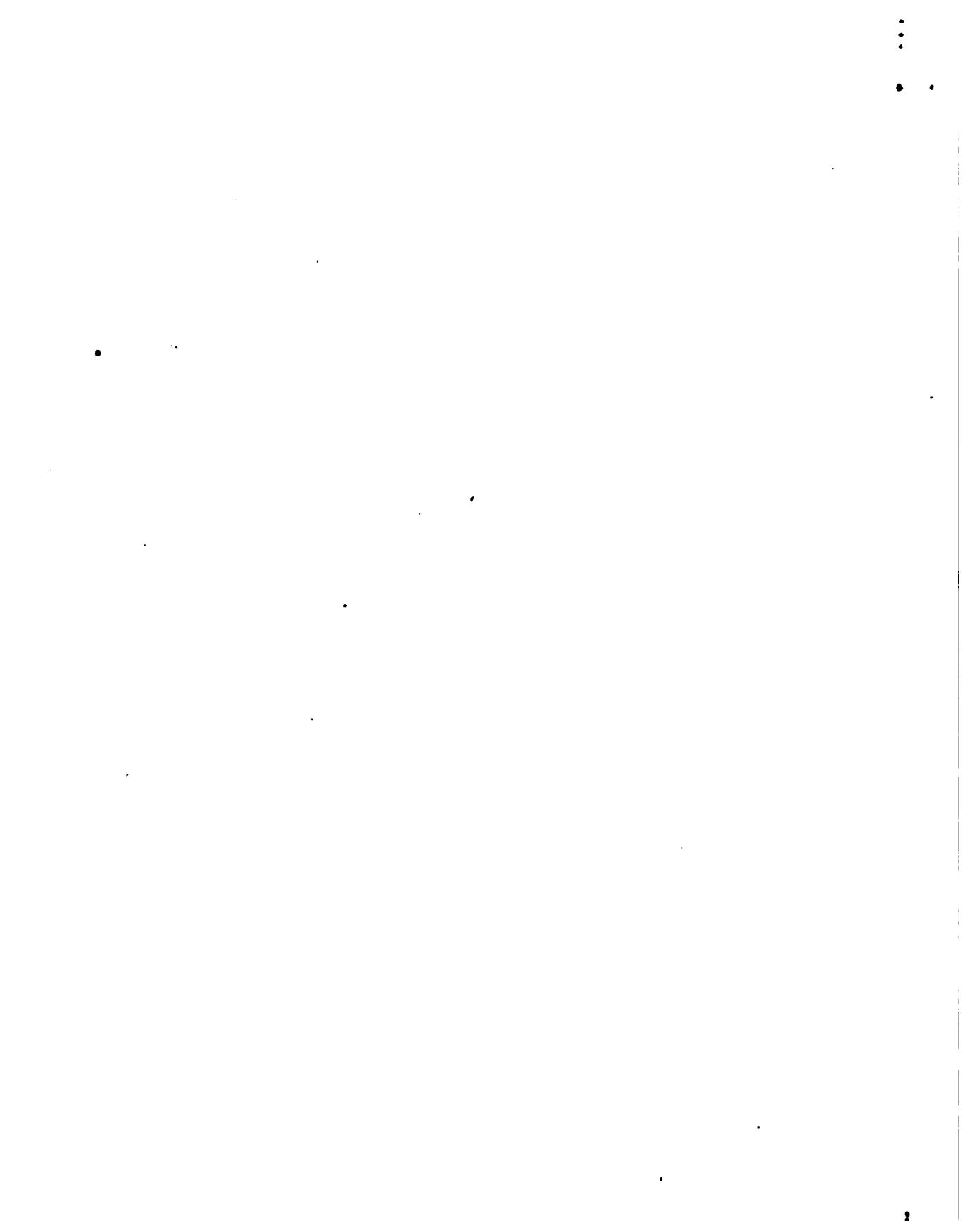
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VET. CELT. [] B. 47



IRISH GLOSSSES.

A MEDIÆVAL TRACT

ON

LATIN DECLENSION,

WITH

EXAMPLES EXPLAINED IN IRISH.

TO WHICH ARE ADDED

THE LORICA OF GILDAS, WITH THE GLOSS THEREON,

AND A SELECTION OF GLOSSSES FROM THE BOOK OF ARMAGH.

EDITED BY

WHITLEY STOKES, A. B.



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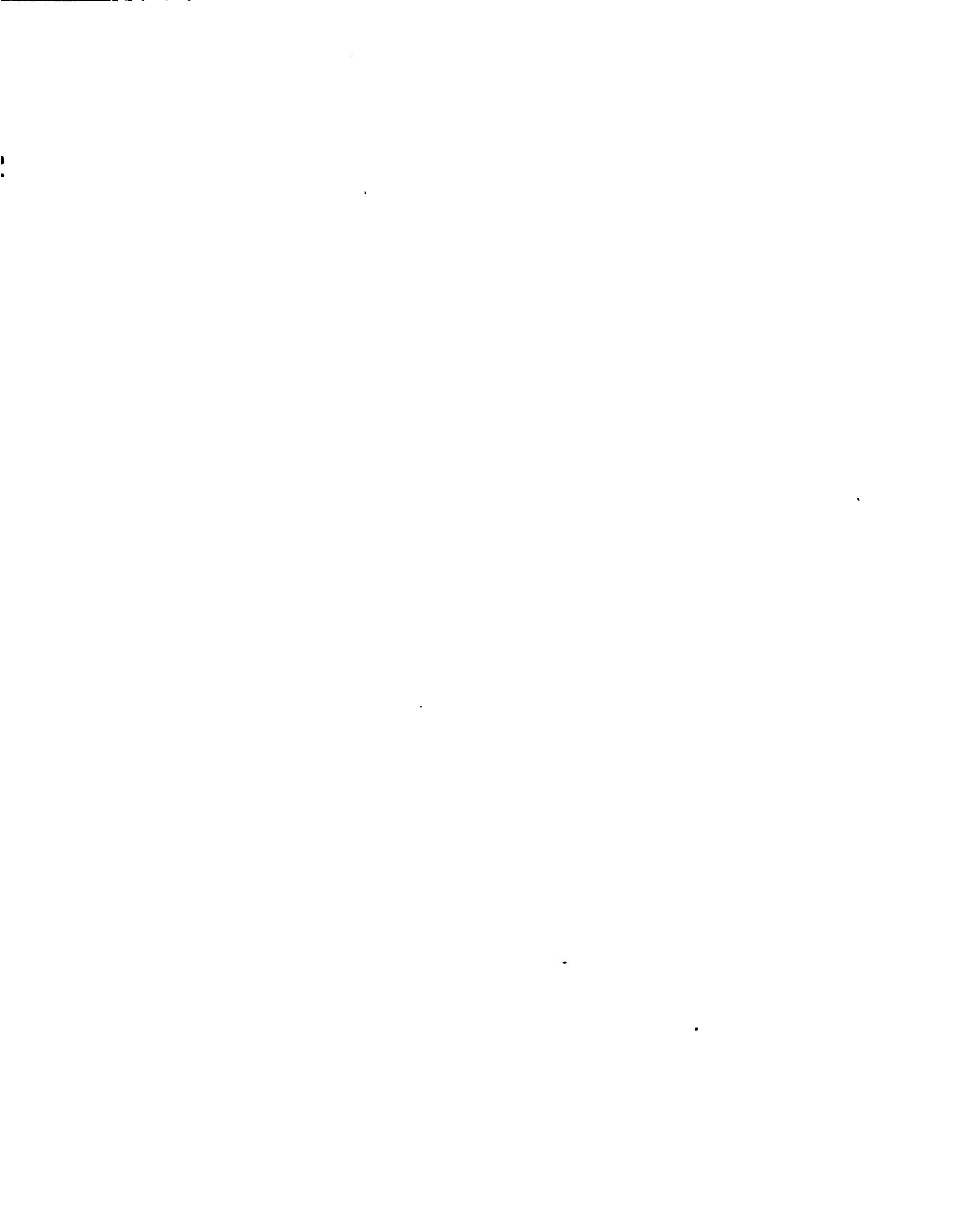
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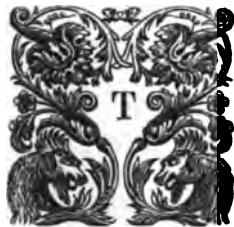
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A MEDIÆVAL TRACT
ON
L A T I N D E C L E N S I O N ,
WITH
EXAMPLES EXPLAINED IN IRISH.



THE following tract on Latin declension is taken from a volume of parchment MSS. marked H. 2. 13, and preserved in the Library of Trinity College, Dublin. The volume is unpage'd, but the tract commences at the back of the 35th, and ends at the back of the 38th folio from the beginning.

Dr. O'Donovan thinks the tract in question was written about the year 1500. Mr. Curry considers it somewhat older. I do not venture to decide on its age. It is clear, however, that the scribe was a copyist, not a composer; and that his original was produced at a period considerably before the transcription.

The chief, indeed the only, value of the tract lies in the large number of Irish words (about 1100) which are placed as glosses to the Latin vocables exemplifying the different declensions. Many of these words are unregistered in our dictionaries; of others, the

meaning has hitherto been guessed at rather than known. Still, some persons may ask, why should the Irish Archæological Society expend its funds in publishing a document which merely illustrates the Irish language ? Let such persons try to understand that every contribution to a more accurate knowledge of this Irish language is ultimately a contribution to Irish history. For this can never be written until trustworthy versions are produced of all the surviving chronicles, laws, romances, and poetry of ancient Celtic Ireland. Moreover, immediate results of high historical importance may be obtained by comparison of the words and forms of the Irish with those of the other Indo-European languages. Chronicles may, and often do, lie ; laws may have been the work of a despot, and fail to correspond with the ethical ideas of the people for whom they were made ; romances may misrepresent the manners and morals of their readers and hearers ; and poetry may not be the genuine outcome of the popular imaginative faculty. But the evidence given by words and forms is conclusive—evidence of the habitat, the intellectual attainments, the social condition of the Aryan family before the Celtic sisters journeyed to the West—evidence of the period at which this pilgrimage took place as compared with the dates of the respective migrations of their kindred—evidence of the connexions existing between the Celts and other Indo-Europeans after the separation of languages. I trust that the subjoined commentary will be found to have done somewhat towards the attainment of the objects here indicated ; and have now only to acknowledge the helpful kindness of my friends, the Rev. Dr. Todd, Mr. Eugene Curry, Dr. O'Donovan, Dr. Siegfried, and the Rev. R. F. Littledale.

W. S.

CARAIG BREACC, HOWTH,
August 16, 1858.

[IT

[It was at first my intention to have printed the following tract exactly as it stands in the codex. But so corrupt did this appear on closer investigation, that it seemed preferable to correct the text wherever it was likely to embarrass the reader, always, however, giving in a foot-note the lection of the MS. This I have done. Proper names have been spelled with initial capitals. Marks of punctuation have been introduced. The letters Q. and R. have been inserted before the Questions and Answers respectively. The examples have been numbered. All other interpolations have been enclosed in brackets.]

Q. Prima declinacio quot literas terminales¹ habet ? R. Tres.
Q. Quas ? R. a, s, m. Q. Quot terminaciones habet ? R. Quatuor. Q. Quas ? R. a, as, és, am. Q. Da exempla. R. a ut poeta, as ut Eneas, és ut Anchises², am ut Adam.

Q. Quot genera habet hec terminacio á. in prima declinacione ?

R. Quinque, que sunt masculinum, ut hic poeta, femininum ut hec regina, neutrum, ut hoc pascha³, commune, ut hic et hec avena, epicenum ut hic et hec aquila.

Q. Quot genera habet haec terminacio ás in prima declinacione ?

R. Unum genus, ut hic Eneas.

Q. Quot genera habet terminacio es in prima declinacione ?

R. Unum genus, ut hic Anchises⁴.

Q. Quot genera habet hec terminacio am in prima declinacione ?

R. Unum genus ut hic Adám. Unde regula⁵—

Rectius as, es, a, dat declinacio prima,

Atque per am proprie quedam ponuntur Ebrea, ut supra.

Q. Que est agnicio prime declinacionis nominum?

R. Hec est : cuius genitiuus⁶ et datiuus singulares, nominatiuus et

¹ MS. tirmínaea. ² ansises. ³ pascha. ⁴ ancísses. ⁵ i. ⁶ genetiuss.

et vocatiuus plurales in æ diphthongo¹ desinunt, accusatiuus singularis in am productum desinit², accusatiuus pluralis in ás productum desinit, exceptis nominibus prime declinacionis que non declinant[ur], sic :—

1 hic poeta .i. φίλος.	hic legista .i. λεξαῖρε.
hic propheta .i. φάτις ³ .	hic decretista .i. δεκρετικός.
hic psalmista .i. ψαλμός.	hic patriarcha .i. υαραλαταῖρ.
λαῖος ⁴ .	hic scurra .i. σφοράν.
hic scriba .i. φάι.	15 hic questionista ⁵ . [quaestiona- ριος] .i. σερτυναῖ.
5 hic citharista ⁶ .i. σφυτίρε.	hic archimandrita ⁷ .i. αρχι- μαντρος.
hic timpanista .i. τιμπανός.	hic auriga .i. γίλλα σίνν εις.
hic organista .i. οργαναῖος.	hic birria .i. βιρραῖ.
hic sophista .i. φοριητίδες ⁸ .	hic geta .i. γειος.
hic partista .i. πανναιρεῖ.	
10 hic lanista .i. λυτταῖρε.	

Feminina haec sunt :—

20 haec regina .i. βίβαν ¹⁰ .	haec tunica ¹³ . τινάρ.
haec duxista. βαντόιρε ¹¹ .	30 haec manica. μανικίλλε.
haec abatissa .i. βαναβ.	haec allea [allium]. γαιρ- λεος.
haec priorissa. βανρριοῖρ.	haec lacerna. γλερταν.
haec sacerdotista. βανρ- γαρτ.	haec cirra [cirrus]. κιαθ.
25 haec ancilla. ιννιλτ.	haec chirotheca. λάμανν ¹⁴ .
haec galea. ατ κλιν.	35 haec spica. θιαρ.
haec alea. ταιρλιρ.	haec lasciuia. βραιρε ¹⁵ .
haec mitra ¹² . βαιρίν.	haec falinga. παλλαῖγ.
	haec

¹ diptongo. ² desinunt. ³ faidh. ⁴ sailmcetlaid. ⁵ eitarista. ⁶ sophistighi. ⁷ ri
 qonista. ⁸ arcimantrica. ¹⁰ righan. ¹¹ bantaisech. ¹² mittra. ¹³ tonica. ¹⁴ ciratheca.
 amann. ¹⁵ h. lassiuu braisi.

haec camisia ¹ . léine.	haec tabella tæbaill.
haec gena. gruaid.	haec cantilena cantairect ¹¹ .
40 haec lingua ² . tængav.	haec mitreta tuipeog.
haec pera. tæac.	65 haec parra medar.
haec trolla. lorað.	haec parricula gocan.
haec decima. dechmað.	haec tabula cláp.
haec candela. coimill.	haec ancora ancoirpe.
45 haec gelima. punnann.	haec lympha .i. uirce imill ¹² .
haec fistula. pedán.	70 haec aptempna [épideμνια ?]
haec barba. férðóð ³ .	rer no capri.
haec nouerca. leirmácta ⁴ .	[haec] trabecula tæebán tel-
haec carruca. reppac.	laig no comlað ¹³ .
50 haec phoca. rón ⁵ .	haec caliga .i. aífan.
haec caphia .i. cennbarp ⁶ .	haec ligula. laineær.
haec claua lopð.	haec corrigia. tæraigle.
haec penna penn ⁷ .	75 haec corona. copoin.
haec poena ⁸ pían.	haec clerica. copoin.
55 haec iolla [jula ?]. maroc.	haec coma ¹⁴ . folc.
haec olla. clocan.	haec glabella. deirgec in
haec vesica. riatairpe ⁹ .	fuit ¹⁵ .
haec creta carlc.	haec palpebra. rafþra.
haec caustoria [καυστήριον ?].	80 haec pupilla mac impre-
atðarpc.	ran.
60 haec plumba [plumbum].	haec theologia ¹⁶ . diadact.
luaiðe ¹⁰ .	haec grammatica. gramma-
haec norma. riagðaill.	tað ¹⁷ .

haec

camisa. ¹ linga. ² fesog. ³ lesmathair. ⁴ foca ron. ⁵ cenbar. ⁶ pend. ⁷ pena.
⁸ fessica. siadair. ¹⁰ luaidhi. ¹¹ candaléna canntairecht. ¹² h. limpauseí .i. imill.
¹³ naueula tæman eallaigh l. comla. ¹⁴ cómma. ¹⁵ fuit. ¹⁶ tethologia. ¹⁷ grammatica.
 gramaatach.

haec dialectica ¹ .	οὐλεῖτας.	haec terra. ταλαμ ⁹ .
haec ystoria.	ρύστηρ.	haec tribula [tribulum].
85 haec mechanica.	έωλαρ ούρη ² .	ρυτηρ το γριυρη ¹⁰ .
haec patcna.	οιγέν.	110 haec villa. βαίλη.
haec rhetorica ³ .	ολιζή.	haec villula .i. αιγάλη ¹¹ .
haec pantera nātāri ⁴ .	haec via. ρήγη ¹² .	haec vita. βετη ¹³ .
haec maxilla.	leca in duim ⁵ .	haec herba. λυθή ¹⁴ .
90 haec mala.	λεταιλ ⁶ .	115 haec silua. κοιλη.
haec bucca.	άιλ.	haec virga ¹⁵ . ρλατ.
haec gula.	οράερ.	haec virgula. ρλατίν ¹⁶ .
haec mataxa.	υλβη.	haec grunna. μοιν.
haec palma.	βαρρ.	haec gleba ¹⁷ . ποδ.
95 haec alapa.	βαρος.	120 haec casa ¹⁸ . βοθαν.
haec plannta.	боно.	haec cassula. κοκαλλ.
haec mentula feam .i. ρριу.		[haec casula]. κρο ¹⁹ .
haec emenda .i. cáin.		haec camera. καμπα νο ρε-
haec vena.	κυρλ.	ομρα.
100 haec mamma.	κιχ.	haec porta. ορηρη.
haec mammilla.	κιχίν ⁷ .	125 haec valua. κομλα.
haec mammula ⁸ .	υθη.	haec creta [crates] κιαθη.
haec stella.	πετλα.	haec digma ²⁰ . μαρκατ να
haec ethera [aether].	αούρη.	κομλαδ.
105 haec aera.	αιερη.	haec flamma ²¹ . λαραιη.
haec cratera.	ρκαλα.	haec cloaca. καμπαδ.
haec cretella	γρεινελ.	
		haec

¹ dileta (with a hook over the *t*) ² h. mechanica. eal. doe. (undulating line over the last *e*). ³ rhetorica. ⁴ nathari. ⁵ duine. ⁶ leth ail. ⁷ cichin. ⁸ mamula. ⁹ talum. ¹⁰ sust L egiursi. ¹¹ villola .i. urtan. ¹² slighi. ¹³ beta. ¹⁴ luibh. ¹⁵ virgo. ¹⁶ virgola. ¹⁷ slaitin. ¹⁸ glebo. ¹⁹ cassa. ²⁰ h. cassula cochall no cro. ²¹ or perh. drigma. ²² flama.

130	haec auia. <i>γεννάταιρ</i> ¹ . haec deuia. <i>γεέρνα</i> ² . haec scama [σκάμα]. <i>lano</i> . haec gemma. <i>λέγ λόγμαρ</i> ³ . haec fenistra. <i>φυννεοց</i> ⁴ .	haec biturría vel biturrea butun.
135	haec furca. <i>γαβαλ</i> . haec sportula. <i>pellec</i> . haec treuga ⁵ . <i>ορραծ</i> . haec urna. <i>μιλαν</i> . haec guerra ⁶ <i>σογαρ</i> .	haec tectúra ¹⁴ . <i>οιδεαν</i> . haec lorica. <i>λυρεά</i> . haec antiquula. <i>αιτλεινε</i> ¹⁵ . haec mica. <i>μιρ</i> ¹⁶ . haec vaghina. <i>ραιχιν</i> .
140	haec alauda. <i>φυγεοց</i> . haec garga ⁷ <i>βαιργεν</i> . haec quarta .i. cestramata ⁸ . haec merenda. <i>ρρυθαν</i> . haec buccella <i>ρρυθάν μαρα</i> ⁹	haec famula. <i>carle</i> <i>δαβα</i> . haec vacca ¹⁷ . <i>βό</i> . haec aqua. <i>αιγε</i> ¹⁸ . haec idiogina. <i>αδε[αρ]</i> . haec bínna. <i>calptac</i> .
145	145 haec susurra [susurrus]. <i>co- δαρ</i> . haec tibia ¹⁰ . <i>colpa</i> . haec festucula ¹⁰ . <i>ταιρ</i> . haec honplata [ώμοπλάτη?]. <i>mong int</i> <i>ριλινδέιν</i> ¹¹ . haec junctura ¹² . <i>cengal</i> .	haec benna. <i>δαμαιν αραιν</i> . haec juvenca ¹⁹ . <i>calpac</i> . haec mulctrella ²⁰ . <i>cuινδεοց</i> . haec mulcra. <i>ευρατ</i> . haec opa ²¹ . <i>copροց</i> . haec tunica sclerotica ²² . <i>γε- αλαν να</i> <i>ρύλ</i> ²³ . haec taberna. <i>ταιβερνε</i> .
150	haec gingiuia. <i>ρεοιν να</i> <i>piacal</i> . haec uvula ¹³ <i>pine</i> <i>ρεαιν</i> .	170 haec rectoria. <i>ρερροναετ</i> ²⁴ . haec vicaria. <i>бικαιρεкт</i> . haec capillanía. <i>cabillanaεт</i> . haec abbatia ²⁵ . <i>аббаине</i> . haec vaccaria ²⁶ . <i>буайл</i> . haec

¹ auia. *senmathair*. ² sechran. ³ gema. *legh loghmar*. ⁴ fuindeog. ⁵ treoga. ⁶ gerra.
⁷ leg. quadra? ⁸ bucealla. ⁹ tipia. ¹⁰ pestucula. ¹¹ *ιν* *τριλινδέιν*. ¹² iuntura.
¹³ ugula. ¹⁴ dectura. ¹⁵ anticula aithleini. ¹⁶ mir. ¹⁷ vaca. ¹⁸ uisci. ¹⁹ iuvénecca.
²⁰ muclella. ²¹ oba. ²² h. tonica scilarotica. ²³ sul. ²⁴ persunacht. ²⁵ abacia.
²⁶ uacaria.

175	haec prouincia. πρόνινρε.	haec gallina. σεργ.
	haec metrop[ο]litica ca- τησηρ αιροεαρθυισ.	haec aquila. ιλυρ.
	haec basilica. εαγλαιρ ¹ .	haec arca ² αρδ.
	haec mellifolia [millefolium].	haec cista σιρτε ³ .
	ατσαρταλμαν ⁴ .	200 haec merula. σιαρρεc.
	haec testa. blaερc.	haec monedula ⁵ σαοց.
180	haec sabribarra べροτρασαն.	haec philomena ¹⁰ . ρριθεօց.
	haec uolua [valva ?]. cen- βαραն.	haec columba. colum.
	haec artemisia ⁶ . буаէబալլան լիաč.	haec lucifugia .ι. σρεβար.
	haec ferina. լոր նա բիան.	205 haec capreola. բըրեց.
	haec brecia [brassica?]. բիրօր.	haec rostigola ¹¹ . սորսաč մա- րա ¹² .
185	haec genista. քելուց.	haec aurigola. սուոլան.
	haec ea. ցարեց.	haec urtica. նենտօց ¹³ .
	haec ganea. մերօրեc.	haec arista .ι. կոնլաč.
	haec concha ⁷ . քաշօց.	210 haec stipula կոննլին.
	haec gletealla [clitellae ?]. մարմաւաč.	haec fistula ¹⁴ . քեմին.
190	haec solea ⁸ . бонн.	haec moneta մոնան.
	haec urla [orlus] .ι. բիլե.	haec glaneta. ցլացրինա.
	haec impedica. սաշտար.	haec pharetra ¹⁵ . ցլացրացեօ ¹⁶ .
	haec medulla. րմիր.	215 haec sagitta ¹⁷ . բացեօ ¹⁸ .
	haec coquilla ⁹ . քաշօց եց.	haec hasta. ցա.
195	haec grangia. ցրանրեc.	haec flabella. քւուեօ ցաւե ո բւլցա ¹⁹ .
		haec fabrica. սերսա ¹⁹ .
		219 haec massa. մերցան.
		haec

¹ basilica eaglas. ² athair talman. ³ artimesia. ⁴ conca. ⁵ solia. ⁶ coquima.
⁷ archa. ⁸ sista cisti. ⁹ monetola. ¹⁰ pilomena. ¹¹ leg. rusticula? ¹² mára. ¹³ nenn-
tog. ¹⁴ festula. ¹⁵ faretra. ¹⁶ soiged. ¹⁷ sagita. ¹⁸ seideth ցաւելցա. ¹⁹ cerdca.

220	haec baudaca [balducta ?].	haec situla ¹² . pīteal.
	bláttac ¹ .	haec pista. ταερ.
	haec ceruisia ² . línd.	haec glassia [γαλαξία] mul-
	haec urina. ūual.	can.
	haec fabula. ῥέλ ³ .	haec prissura. ῥά.
	haec purpura. copcair.	245 haec pensa [pensum] cocan.
225	haec cera. céir ⁴ .	haec lapifulta. lécc ινάραι ¹³ .
	haec serra ⁵ . glarr.	haec presena. bancoig.
	haec rota. roth.	haec rula. luč ūpancač.
	haec fauilla.	haec talpa. luč dall.
	haec cauicula [cavernula] .i. počlaið ⁶ .	250 haec lactura. lacht.
230	haec litera. līter.	haec amusca. amaiρc.
	haec syllaba. rillaði [?].	haec ascia ¹⁴ . τάλ.
	haec pagina ⁷ . lečenač.	haec scindula ¹⁵ . σαρνοίδι.
	haec chiragra ⁸ . crupán na lám ⁹ .	haec scupa [scopae]. εργαρτ.
235	haec panca [pantex] meðal.	255 haec pustula. συιρίν ¹⁶ .
	haec aruina ¹⁰ . blonac.	haec onesta. nuf.
	haec monificina [?] ¹¹ . monað.	haec grimaga baimeachlač.
	haec comprisura. pařcan.	haec picuta. meall.
	haec troclia cantair.	haec mustella. eáρ.
240	haec eripica [rastrum]. cliač ūnirrið[e].	260 haec muscipula. φιόčατ ¹⁷ .
		haec decipula .i. concro ¹⁸ .
		haec sagena. ῥαταρ.
		haec biga. сарр.
		haec antela [antilena]. učtač.
		haec

¹ blathach. ² seruisia. ³ sgel. ⁴ ceir. ⁵ sera. ⁶ h. fauilla. fochluidh .i. canicula. ⁷ pagina. ⁸ sirogra. ⁹ crupan na lam. ¹⁰ asugia. ¹¹ monifina (a hook rising out of the f). ¹² citola. ¹³ lee in arain. ¹⁴ assia. ¹⁵ sindola. ¹⁶ guirin. ¹⁷ musipula. fidhcat. ¹⁸ decipola .i. con cro.

265	haec postella [postilena]. <i>τια-</i>	275	haec edibulta. <i>cpoicinn mad-</i>
	<i>pac.</i>		<i>pa allab.</i>
	haec crapula ¹ . <i>laithip̄t.</i>		haec offa. <i>coinnmír².</i>
	haec uva. <i>cáep pínefnac³.</i>		haec cavea ⁴ . <i>vábač.</i>
	haec lepra. <i>lubra.</i>		haec calopeda. <i>ruírte⁵.</i>
	haec fragella. <i>cnáimfiac⁶ no-</i>		haec trica. <i>is uircumail¹⁰.</i>
	<i>toppan.</i>	280	haec parvispendia. <i>cepac̄t.</i>
270	haec parma. <i>cotun.</i>		haec ophthalmia. <i>galar rú-</i>
	haec pyromantia ⁷ . <i>nellavo-</i>		<i>la¹¹.</i>
	<i>pacht.</i>		haec pupína. <i>calléac h̄igeoc.</i>
	haec chiromantia ⁸ . <i>vornado-</i>		haec coquina. <i>coctan̄p.</i>
	<i>pac̄t.</i>		haec babana. <i>toppach.</i>
	haec r̄tuřna [?] <i>clar gual.</i>	285	haec creatura. <i>coirpeagab.</i>
	haec catapulta. <i>rblínac⁹.</i>		

Ista sunt propria nomina virginum:—

haec Maria.	haec Elina.
haec Catarina.	haec Petronilla.
haec Margareta.	haec Alathia.
haec Anna.	haec Osanna.
haec Lucia.	haec Meléa.
haec Brigada.	haec Tegea.
haec placenta. <i>apán geal.</i>	his animabus. <i>aním¹².</i>
his dominabus. <i>báintigern-</i>	his deabus. <i>báindea in to-</i>
<i>na¹³.</i>	<i>paib.</i>
	his

¹ capula. ² vua. caer finemach. ³ cnaimfiach. ⁴ piromanxia. ⁵ ciromancia. ⁶ ca-
dibulta. ⁷ coinmir. ⁸ caba. ⁹ callidiba. suisti. ¹⁰ uircumail. ¹¹ obtolmia. galar sula.
¹² báintigerna. ¹³ ainím.

290	his filiabus. ینگن ¹ .	his lupabus. یوچ allan ² .
	his natabus. ینگن.	Hoc pascha ³ . یاچ.
	his libertabus. یانهروئ ⁴ .	hoc manna ⁵ . یاچن.
	his amicabus. یانکارا ⁶ .	300 hoc mammona. یوچلواچید ⁷ .
	his equabus. یاری ⁸ .	hoc all. a [alacrimonia ?]. یو-
295	his mulabus. یول ⁹ .	bačúj.
	his asinabus. یارفال.	

Communia¹⁰ sunt haec:—

hic et haec idiota. یامادان ¹¹ .	hic et haec Almanigina al-
hic et haec aduena. یووراد.	manach ¹² .
hic et haec indigena. یوریاد.	hic ethaec cristigina. یویرتین.
305 hic et haec Hibernigena. ییر-	hic et haec alienigena ¹³ co-
یناچ ¹⁴ .	mařteč.
hic et haec Scotigena ¹⁵ . یالب-	315 hic et haec hermita [ere-
ناچ.	mita]. ییچهباč.
hic et haec Angelicina. یالل-	hic et haec homicida. یون-
وچ ¹⁶ .	ماřbtač.
hic et haec Normanicina.	hic et haec parricida. یاča-
یورماناچ.	mařbtač.
hic et haec Francigena.	hic et haec matricida. یاč-
یفانچاč.	mařbtač ¹⁷ .
310 hic et haec Romanigena. یو-	hic et haec fratricida یوáth-
ماناچ.	اřmařbtač ¹⁸ .
hic et haec romipeta ¹⁹ . یولی-	320 hic et haec sororicaida یوup-
پچ.	mařbtač.
	hic

¹ ingin. ² banshaer. ³ bancara. ⁴ hair. ⁵ mul. ⁶ pasca. ⁷ mann. ⁸ h. ma-
mona. bo aluaiged. ⁹ commonia. ¹⁰ amadan. ¹¹ ibernígina. eirindach. ¹² Scatigena.
¹³ galldacht. ¹⁴ romipida. ¹⁵ almaneach. ¹⁶ alinigena. ¹⁷ mathar. m. ¹⁸ brathar. m.

	hic et haec uxoricida. bean- mærbæcā.	hic Eneas. ænguſ.
	hic et haec genericida. cl- amunmærbæcā.	hic Barnubas. apostoli.
	hic et haec uerbigina. cƿiſ- taŋe ¹ .	hic Lucas.
	hee bracce ² ƿiſbuſ.	345 hic Nemias. ȝilla na naom.
325	hee insidie ³ . cealð.	hic Malacias maolþech- laim ¹¹ .
	hee nuptie ⁴ . baɪndi cīc.	hic Ysayas. ȝrac.
	hee nundíne mōrmargad ⁵ .	hic Tobias.
	hee rixe ƿerga ⁶ .	hic Elyas. elç.
	hee tabe inaða.	350 hic Jermias. fáit ¹² .
330	hee atene [Athenae?]. at- píana.	hic Annanias. fáit ¹² .
	hee tenebre. ƿorcasuſ.	hic Sacarias. fáit ¹² .
	hee latebre. ƿorcasuſ.	hic Boreas ¹³ . an ȝaet atú- aɪð.
	hee diuicie. inmura.	hic Ancises. pƿimaiðeçt.
	hee diuine ƿiaðaçt.	355 hic Nestorides ¹⁴ . en.
335	hee none. noſne ⁷ .	hic Peliades. en.
	hee calende ⁸ . caillnē.	hic Fetomsiades. en.
	hee nebule. nell ⁹ .	hic Latoniades. en.
	hee schole ¹⁰ . ƿcola.	hic Tebaydes. en.
	hee míne. baðaſuſ.	360 hic Eneades. en.
340	hic Andreas. anþriar.	hic Adam. e.
	hic Thomas. ƿomar.	hic Joram. e.
		hic Abraham. e.
		hic Cayn. e.

Q. Secunda declinacio quot¹⁵ literas terminales habet ? R. Tres.

Q. Quas ?

¹ cristaighi. ² brace. ³ incidie. ⁴ nubtie. baindi. cich. ⁵ mormargad. ⁶ fergach.
⁷ nonne ndíne. ⁸ callende. ⁹ nell. ¹⁰ scole. ¹¹ maolechl. ¹² faith. ¹³ borias.
¹⁴ Nastorrades. ¹⁵ quat.

Q. Quas ? R. r, s, m.

Q. Quot terminaciones habet ? R. ui.

Q. Quas ? R. er, ir, ur, us, éus, um. Q. Da exempla. R. er, ut *magister*, ir, ut *uir*, ur ut *satur*, us ut *dominus eus*, [ut] *Tatheus*, um, ut *templum*. Q. Quot genera habet secunda declinacio ? R. ui. Q. Quas ? R. ut supra.

Q. Quot genera habet hec terminacio er in secunda declinacione ? R. unum ut hic *magister*.

Q. Quot genera habet terminacio ir in secunda declinacione ? Q. Unum ut hic *uir*.

Q. Quot genera habet hec terminacio us in secunda declinacione ? R. quatuor.

Q. Que sunt ? R. *masculinum*, ut hic *dominus* ; *femininum* [ut] *hec domina* vel *hec malus* ; *neutrum*, ut *hoc vulgus* ; *promisc[u]um* siue *epicoenum*¹ ut hic [et haec] *milgus*.

Q. Quot genera habet terminacio éus in secunda declinacione ? R. unum, ut hic *Tatheus*.

Q. Quot genera habet terminacio um in secunda declinacione ? R. duo.

Q. Que sunt ? R. *femininum*, ut *hec dorcium*, *philorsium*, *glicerium* ; *neutrum*, ut *hoc templum*, *simitherium*.

Q. Que est agnicio nominum secunde declinacionis ? R. hec est: *cujus genitius singularis*, *nominatus et uocatus plurales in ī productum desinunt*, *datius et ablatius² singulares in ā productum desinunt*, [et *genitius pluralis in orum*] *ni si sincupatio* [i. e. *syncope*] *fiat*, *ut duum pro duorum, datius et ablatius² plurales in ī productum desinunt* ; *accusatus pluralis in os productum desinunt*, *exceptis aliis nominibus secunde declinacionis que non sic faciuntur*.

hic

¹ *episcenum*.

² *oblativus*.

365	hic magister. <i>magistrus</i> .	390	hic ager. <i>agrum</i> .
	hic arbiter. <i>arbiter</i> .		hic suber. <i>subra</i> .
	hic presbyter ¹ . <i>presbyter</i> .		hic in[s]cimagister <i>magistrus</i> .
	hic minister <i>ministrus</i> .		hic <i>amperac</i> .
	hic faber. <i>faber</i> .		hic eger a. um. <i>erigere</i> .
370	hic puer. <i>puer</i> .		hic tener a. um. <i>tenere</i> .
	hic liber. <i>liber</i> .	395	hic uir. <i>vir</i> .
	hic caper. <i>caper</i> .		hic semiuir. <i>semivir</i> .
	hic aper. <i>aper</i> .		hic leuir. <i>leuirus</i> .
	hic cancer. <i>cancer</i> .		hic duum. <i>duum</i> .
375	hic fiber. <i>fibra</i> .		hic tigernē ¹⁰ .
	hic linter. <i>linter</i> no <i>plinni</i> -		hic deire ¹¹ .
	atō.		trium vir. <i>trius</i> .
	hic gener. <i>genus</i> .	400	hic quadrum uir. <i>quadrus</i> .
	hic sacer ⁴ <i>companus</i> .		hic quintum uir. <i>quintus</i> .
	hic liber a. um. <i>neatus</i> .		hic satur. <i>satur</i> .
380	hic pulcher ⁵ a. um. <i>pulchritudo</i> .		hic semisatur. <i>semisatur</i> .
	hic niger a. um. <i>niger</i> .		hic dominus. <i>dominus</i> .
	hic piger a. um. <i>piger</i> .	405	hic deus. <i>deus</i> .
	hic macer a. um. <i>macer</i> .		hic animus. <i>animus</i> .
	hic acer a. um. <i>acer</i> .		hic filius. <i>filius</i> .
385	hic acer a. um. <i>agard</i> .		hic natus. <i>natus</i> .
	hic dexter a. um. <i>dexter</i> .		hic libertus. <i>libertus</i> .
	hic sinister ⁶ . <i>sinister</i> .	410	hic famulus ¹⁵ . <i>famulus</i> .
	hic anser. <i>anser</i> .		hic molossus. <i>molossus</i> .
	hic onager ⁷ . atō <i>allatō</i> .		hic

¹ prespiter. ² gaban. ³ partan. ⁴ soces. ⁵ puplican (*sic!*). ⁶ senester. ⁷ onag⁸ (*sic*). ⁹ snamach. ¹⁰ semuir. lethifer. ¹¹ tigerna. ¹² deisi. ¹³ cetráir. ¹⁴ leth hsa-thach. ¹⁵ tigerna. ¹⁶ famalus. ¹⁷ malosus. milcū.

hic bufulus. bacl[ac] bpe.	435	hic monachus ¹⁶ . manac.
all[an].		hic homunculus ¹⁷ duine beg.
hic amicus. capa.		hic canonicus. cananac.
hic equus ¹ . eac.		hic discipulus dircibul.
415 hic mulus. mul ² .		hic legitimus. oliftinaac.
hic asinus ³ . arpal.	440	hic cnipulus. rgian.
hic lupus cu allan.		hic cutellus. rgian.
hic ursus. matgamain.		hic ungulus [ungula]. cpub ¹⁸
hic auus ⁴ . penaçair.		eiç.
420 hic proauus ⁵ a aetair ryn.		hic clauus [clavis]. tairnige ¹⁹ .
hic atauus ⁶ . a aetair ryn.		hic camus braigheç.
hic clericus. cleirpeac.	445	hic baietus. paifti brog ²⁰ .
hic laicus ⁷ cuata.		hic tegulus. rcolb tige ²¹ .
hic vitulus. lœg ⁸ .		hic archiepiscopus. ariuear-
425 hic oculus. rul ⁹ .		bog.
hic monoculus. let[h]caec.		hic episcopus. earf bog.
hic cecus. vall.		hic archidiaconus. ariçin-
hic cetus. mil mór no ruain-		neç ²² .
mech dubair ¹⁰ .	450	hic legatus. teacstanre.
hic orbus. mac vilecta.		hic decanus. deganach.
430 hic luscus. mintruilec ¹¹ .		hic prelatus. pprelat.
hic lippus maetruilec ¹² .		hic prepositus. tigernne ²³ .
hic aduocatus. abcoide ¹³ .		hic diaconus. decam.
hic juridicus ¹⁴ . oliftineç.	455	hic subdiaconus. pubdeçam.
hic causidicus. feñ cùri vo		hic acolytus. aclairde ²⁴ .
congbail ¹⁵ .		hic chorus ²⁵ . incoraio.
		hic

¹ equus. ² mul. ³ assinus. ⁴ aus. ⁵ proaus. ⁶ ataus. ⁷ lacius. ⁸ laegh. ⁹ suil.
¹⁰ ruaimnech dubain. ¹¹ mintsuilech. ¹² lipus mæthsuilech. ¹³ abhcoidi. ¹⁴ iuriti-
 cua. ¹⁵ condmail. ¹⁶ monacus. ¹⁷ honumculus. ¹⁸ cru. ¹⁹ tairrngi. ²⁰ brog. ²¹ tigi.
²² airchindech. ²³ tigerna. ²⁴ acolitus. aclaidhi. ²⁵ corus.

hic populus. in pupul.	480 hic cepus [cippus ?]. cep.
hic agnus. uan.	hic lectus. lebaid.
460 hic angelus. aingel ¹ .	hic firmus. oſrač.
hic gladius. cloideam.	hic porcus. topc.
hic arcangelus. arcaingel.	hic uannus ῥγαιγnen.
hic pilus. ruainde no foil-	485 hic tignus [tignum] cleat.
cín ² .	hic collectaneus ¹² comalta.
hic capillus. foilcnín ³ .	hic decius.
465 hic digitus. mépláime.	hic phaselus ¹³ . cupač.
hic articulus. mép coipet ⁴ .	hic forulus. racc.
hic psalmus. ralm.	490 hic mantellus ¹⁴ . matal.
hic uirsiculus feppán ⁵ .	hic flosculus. blačmap.
hic sonus fođur.	hic agnellus. uainin ¹⁶ .
470 hic tonus. tóin ⁶ .	hic porcellus. ořepnín ¹⁶ .
hic semitonus ⁷ [semitónium]	hic pullus. feppač no đep-
leťton.	cac ¹⁷ .
hic ditonus [s]. vitoin.	495 hic palus. cuaille ¹⁸ .
hic pumnatus [prognatus ?]	hic talus. viple.
macam gente ⁸ .	hic callus.
hic punctus. punc.	hic catulus. curlen.
475 hic circulus. cepcall.	hic murilegus ¹⁹ . cat.
hic murus. mup ⁹ .	500 hic dolus. cealč.
hic cibus. biač.	hic pediculus. mil édaig ²⁰ .
hic discus. in gaillmiař ¹⁰ .	hic manipulus. dořnán ²¹
hic cupus. copán ¹¹ .	buana.
	hic

¹ angilus. aingil. ² ruaindi l. fuitin. ³ foilnin. ⁴ merlaime-mer coisi. ⁵ fersa.
⁶ tóin. ⁷ semtonus. ⁸ genti. ⁹ mur. ¹⁰ ingaill. mias. ¹¹ cipus copan. ¹² collac-
náus. ¹³ facellus. ¹⁴ mancellus. ¹⁵ uainin. ¹⁶ ořepnín. ¹⁷ serrac l. gerrcach. ¹⁸ cuaili.
¹⁹ morelius. ²⁰ peticulus. mil edaigh. ²¹ dornan.

hic curellus. cnáimfiac ¹ .	hic Petrus. Petar no Pé- trus.
hic columbus. colum.	hic Robertus. Roiberd.
505 hic cureolus [curlegius ?]. coorcač mapa.	530 hic Valterus. Uateř.
hic gallus. coileac.	hic Uillalmus. Uill[iam].
hic milgus [milvus]. p̄pecán ² .	hic Gillalmus Gilliam.
hic figulus. ceřo.	hic Uirgilius. Feřgal.
hic cygnus ³ . in ela.	hic Gillibertus. Gillibeř.
510 hic corus. coilec gaite ⁴ .	535 hic Ruaricus. Ruaior.
hic focus. ceallac.	hic Ouſidius. doctor.
hic sotus. oimid.	hic Patricius. gilla Pátric.
hic mimus geocac.	hic Laurencius. Ľaurenc.
hic loculus. p̄boran.	hic Clemencius. Clement.
515 hic pellicarius ḡdīnḡboiř.	540 hic Diarmicius. Óiarmanc.
hic locus. inađ.	hic Lodaicus. Ločlann.
hic diuersarius. aibírpreoř.	hic Mauricius. Muřchav.
hic iocus. cluic̄e ⁵ .	hic Eugenius ⁶ . Ēogan.
hic Tartarus ⁷ . ip̄feapn.	hic Grigorius. Óřiđoiř.
520 hic infernus. ip̄fejn.	545 hic Cornelius. Concubar.
hic catholicus. catolica ⁸ .	hic Thitheus. mac na hořče ¹⁰ .
hic locanus. locan.	hic Orp[h]eus Uarene.
hic xpianus. gilla c̄mřt.	hic Thateus. Tađ.
hic Persianus. Peřjen ⁹ .	hic Matheus. Matha.
525 hic Donatus. Ooncař.	550 Hec diphthongus ¹¹ . oeoř.
hic Martinus. Gillia Mar- tan.	hec synodus ¹² . penař naom.
hic Malcus diařul.	hec cristallus. [crystallum].
	cloč c̄mřvaiř.
	hec

¹ cnaimfiach, and leg. corvellus ?. ² prechan. ³ eignus. ⁴ coilec gaithi. ⁵ cluithi. ⁶ augenius. ⁷ tarturus. ⁸ cathholica. ⁹ presen. ¹⁰ augenius. ¹¹ mach na hoidhchi. ¹² diptungus. ¹³ sinatos.

	hec paradisus. þaƿƿtƿur.	hec nurus ⁹ . bean ƿomeic.
	hec quercus. ƿaƿr.	hec penus. ƿugan.
555	hec malus. aball.	hec jacinthus. lēg ¹⁰ լօցտար.
	hec corylus ¹ . coll.	hec carbassus. long luat.
	hec fraxinus. բախորեց.	575 hec abyssus ¹¹ . in բարցէ ¹² .
	hec alnus ² . բըրնօց.	hec aulus. երս նա հօիցէ ¹³ .
	hec prunus ³ . ծրօցն.	hec byssus. բրոլ ¹⁴ .
560	hec buxus. եթէ ⁴ .	hec humus. in սիր.
	hec taxus. տեր.	hec papyrus ¹⁵ . պարը.
	hec ficus. բիշանն.	580 hec porticus. ծօրսր կիր.
	hec pinus ⁶ . ըրան ցիւր.	hec Egipitus. Ելցիր.
	hec laurus. ըրան լաւր.	hec acirus. քօրսր.
565	hec brucus. բրաէ ⁷ .	Hic bubulcus. բւածալլ եօլ ¹⁶ .
	hec cornus. ըրան մուօր.	hic subulcus. բւածալլ մուս ¹⁷ .
	hec colus. ցւցը.	585 hic rubus. մուն.
	hec fusus. բըրբած ⁸ .	hic remulus. արցեած.
	hec domus. տեաչ.	hic dumus ¹⁸ . ծրուր.
570	heo socrus. bean ծօբրատար [recte մաթար ծօ մոնա].	

Hec sunt nomina adiectiva que non comparantur:—

hic primus .a. um cēd	590 hic tertius .a. um. an տրը
neach.	neač.
hic secundus .a. um տօպա	hic quartus .a. um. in ցեհ-
neac.	պումա neac.

hic

¹ corrolus. ² anlús. ³ brunus. ⁴ bruxus. beithi. ⁵ fitchus. fidhabhall. ⁶ pinnus.
⁷ fraech. ⁸ fersad. ⁹ murua. ¹⁰ iacingtus. leg. ¹¹ abisus. ¹² infhairgħi. ¹³ hoighi.
¹⁴ bissus. ¹⁵ papirus. ¹⁶ bo. ¹⁷ muc. ¹⁸ tomús.

hic quinctus .a. um. in cui-	610 hic stanneus ¹¹ .a. um. ῥtana-
geō neac̄.	mail.
hic sextus in peſteō neac̄.	hic aereus ¹² .a. um. umamail.
hic captus .i. gabáilcēc̄.	hic fundatus fundamintec̄.
595 hic cuculatus .a. um. cuppa-	hic fessus .a. um. ῥc̄itec̄ ón
cāc̄.	řliȝ ¹³ .
hic capuciatus .a. tum. ata-	hic lassus .a. um. ῥc̄itec̄ ó
nach.	obair ¹⁴ .
hic tunicatus ¹ .a. tum. ina-	615 hic festinosus .a. um. [festinus]
pac̄.	cinnipnec̄ no cinnipnac̄.
hic manicatus. muincillec̄.	hic libidinosus .a. um. ralāc̄.
hic falingatus .a. tum. fal-	hic infestinosus nemtindir-
langēc̄.	nec̄.
600 hic bracatus ² .a. tum. ῥpi-	hic procus .a. um. ſuipgec̄.
buac̄.	hic fornicarius .a. um. aðall-
hic coronatus coponta.	trac̄.
hic inuidus ³ .a. dum. poipm-	620 hic famelicus .a. um. ῥortac̄.
tec̄.	hic strabonus .a. um. ſiarp-
hic blaesus ⁴ .a. um. ῥod.	řuilech ¹⁵ .
hic surdus .a. um. boðar ⁵ .	hic orbatus .a. um. vallřu-
605 hic claudus .a. um. baccac̄.	leč ¹⁶ .
hic auratus .a. um. órðaiḡe ⁶ .	hic cecus .a. um. vall.
hic argenteus ⁷ .a. um. aipge-	hic monoculosus .a. um. leč-
dāc̄.	čač ¹⁷ .
hic ferreus .a. um. iapnaiȝe ⁸ .	625 hic linguosus ¹⁸ .a. um. ῥeng-
hic plumbeus ⁹ luanðeamaile ¹⁰ .	tač̄.

hic

¹ tonicatus. ² braxatus. ³ inuidus. ⁴ blesus. ⁵ boghar. ⁶ ordhaighe.
⁷ argeteos. ⁸ iarn. i. ⁹ plumpeus. ¹⁰ luanȝeam. ¹¹ staneus. ¹² aureús.
¹³ on ahl. i. ¹⁴ o obair. ¹⁵ strubosus .a. um. siadshuilech. ¹⁶ dall shuilech.
¹⁷ léthcaech. ¹⁸ lingosus.

hic bilinguosus ¹ .a. um. [bi- linguis] vótengtač.	hic sanus .a. um. plán.
hic caritatosus .a. um. véd- cač ² .	hic insanus .a. um. eplán ³ .
635 hic zelotypus .a. um. éo- mup ⁴ .	hic densus .a. um. vluith.
hic uerbosus .a. um. břiat- jač.	hic acidus ⁵ .a. um. gojrt.
hic aglossus [ἀγλωστός] .a. um. rvegač.	hic urbiculatus .a. um. bal- lač.
630 hic rediculosus .a. um. fona- maueač.	hic lubricus .a. um. plemač.
hic egenus .a. um. faiłgeač.	640 hic amplus .a. um. faiřřing.
hic crispus .a. um. cařta.	hic neruosus ⁶ .a. um. luat- gařpeč.

NUNC de nominibus significantibus plenitudinem :—

hic formosus .a. um. dealbōa.	hic pédiculosus .a. um. mí- leč ¹⁰ .
hic strumossus [ventosus] .a. um. učtarō.	hic lendosus ¹¹ .a. um. rnetac.
645 hic gulosus ⁷ .a. um. craeř- jač.	650 hic peditentosus ¹² .a. um. coi- řineč.
hic barbosus .a. um. féró- gač ⁸ .	hic phlegmosus .a. um. cpo- inbřilleč ¹³ .
hic uentossus [ventosus] .a. um. gaečmař.	hic rugosus ¹⁴ .a. um. geřbač.
hic uentriosus .a. um. břon- mař ⁹ .	hic maculosus .a. um. bocoř- deč.
	hic animosus .a. um. anmač.
	hic

¹ bilingosus. ² caritatinus .a. um. d. cach. ³ slan. eslan. ⁴ celopidus .a. um. edmur. ⁵ accidus. ⁶ neurosus. ⁷ gulossus. ⁸ barbossus a. um. fesogach. ⁹ uentri-
ossus .a. um. brondm. ¹⁰ milech. ¹¹ lentosus. ¹² pedidendus. ¹³ flegmosus .a. um. croindtilli. ¹⁴ rugossus.

655 hic famosus .a. um. clú-
map¹.
hic difamosus .a. um. míclú-
map².

hic spadosus .a. um. bpeal-
lac³.
hic retrocosus .a. um. ppe-
bac⁴.

Nomina adjectiua que comparantur :—

hic albus .a. um. geal.
660 hic doctus⁵ .a. um. tegaisgē.
hic bonus .a. um. mait.
hic malus .a. um. olc.
hic magnus .a. um. móp⁶.
hic paruuus .a. um. beg.
665 hic clarus .a. um. rōlu⁷.
hic candidus .a. um. tātne-
mac.
hic auarus .a. um. rannac⁸.
hic dignus⁹ .a. um. dingbala.
hic indignus .a. um. míding-
bala¹⁰.
670 hic multus .a. um. imða.
hic purus .a. um. gлан.
hic rarus¹¹ .a. um. teipc.
hic paucus .a. um. beg.
hic durus .a. um. daingen¹²
no c̄puaid.
675 hic madidus .a. um. pliuč.

hic ignauus .a. um. docené-
lac⁹.
hic longus .a. um. pava.
hic curtus .a. um. cumair.
hic firmus .a. um. daingen¹³.
680 hic infirmus .a. um. édai¹⁴.
gen¹⁰.
hic iustus .a. um. fípénac.
hic iniustus .a. um. aínpípé-
nac¹¹.
hic fetidus¹² .a. um. břén.
hic sordidus .a. um. ralac.
685 hic gnarus .a. um.
hic ignarus .a. um.
hic gnauus .a. um.
Hoc templum. tempoll.
hoc tabernaculum. taib-
epne¹³.
690 hoc pennaculum.

hoc

¹ clumar. ² míclumar. ³ dectus .a. um. tegaisgí. ⁴ mor. ⁵ dingnus.
⁶ midingbala. ⁷ rarrus. ⁸ daingin. ⁹ ignaus .a. um. docinelach. ¹⁰ edaingen.
¹¹ fírenach, aínpírenach. ¹² fetitus. ¹³ taiberni.

hoc simitherium [κοιμητή-
ριον]. *peilic.*

hoc feritrum [εἰστρυμ] *hod.*
O'D.].

hoc sepulcrum. *atolucaō.*

hoc lucrum. *edail.*

695 hoc miraculum. *mirbaile.*

hoc monaculum. *baclog.*

hoc cúnábulum. *clíban.*

hoc sinabulum.

hoc jentaculum¹. *viner.*

700 hoc cribrum. *craicar.*

hoc molendinum². *mulindin.*

hoc atrium. *garriga.*

hoc territorium³. *tirad.*

hoc uestibulum⁴. *ořlař.*

705 hoc stirpidivortium. *řtoci-
ronna⁵.*

hoc lumbarium. *epir̄ tpi-
bniř.*

hoc epiglotum. *řdor-
nač[an].*

hoc gernonum. *crombeol⁶.*

hoc chartaceum⁷. *řgeota.*

710 hoc sacritegium. *řgeota.*

hoc pistrinum⁸. *muilleand.*

hoc cla[u]strum. *cliačač.*

hoc prostibulum. *tech na
meřvpeač.*

hoc redimiculum in břaic-
cm.

715 hoc silintrum.

hoc uentilogium. *bile.*

hoc stragulum⁹. in ceř.

hoc lolium *vitčen.*

hoc plectrum cpano. *glejta.*

720 hoc igniferium. *teiní*
[teine] *cpeara.*

hoc scrupulūm. *ušbrusdan.*

hoc teretorium. *tuairgīn.*

hoc herbagium. *cluain gá-
bála¹⁰.*

hoc caldarium. *corpe¹¹.*

725 hoc castrum. *longpōrt¹².*

hoc monasterium. *mainiř-
teř.*

hoc suffragium. *řoptačt¹³.*

hoc refectorium. *řpoindteč.*

hoc dormitorium. *codalteč.*

730 hoc coopertorium. *řpeilp.*

hoc dolium¹⁴. *tunna.*

hoc corium. *řeice¹⁵.*

hoc

¹ gentaculum. ² mulindinum. ³ tritorium. ⁴ uescibulum. ⁵ stipiforti-
fartium. stoc ronna. ⁶ gernoodum. cromceol. ⁷ cartesium. ⁸ prostrinum.
⁹ straulium. ¹⁰ gabála. ¹¹ colldarium. coiri. ¹² longport. ¹³ suffragium. fur-
tacht. ¹⁴ doleum. ¹⁵ coreum: seichí.

	hoc cotium.	755	hoc crementum. τορμαć.
	hoc ingénium intlecht ¹ .		hoc incrementum [decre-
735	hoc senium. ῥενάιρ ² .		mentum]. μιτορμαć ¹² .
	hoc ymagium.		hoc indumentum. ἑδαć.
	hoc incendium. ῥοραō.		hoc iumentum. ὄγδαṁ.
	hoc martyrium ³ . μαρτρα.		hoc monumentum. αὐλαῖο.
	hoc salarium. ταιλ ⁴ .	760	hoc testamentum. τιμνα.
740	hoc solarium. τοιλερ.		hoc instrumentum. ὑπερι-
	hoc sellarium. τεαλλαō.		μιτ.
	hoc equitium. τροιτ ⁵ .		hoc tegmentum. τισιο.
	hoc palatium		hoc augmentum. μέδυγυο ¹³ .
	hoc collum. μυινέλ ⁶ .		hoc fragmentum. τρυπεć.
745	hoc dorsum. ῥηνιμ.	765	hoc folium. ουιλλε.
	hoc gyrgyrium ⁷ . ceilebηραō		hoc psalterium. ταλταιρ.
	εοιν. no cpano τοćap-		hoc pulmentum. λιτέ.
	ταιτ ⁸ .		hoc dipodium ¹⁴ . υαιτένε.
	hoc cerebrum. ινćιν ⁹ .		hoc pavementum. βιόγαō ¹⁵ .
	hoc scamnum ¹⁰ . τσολ.	770	hoc lamentum. οαί.
	hoc firmamentum. τηρμα-		hoc sementum.
	μιτ.		hoc centum. οέο.
750	hoc rubigorium. μηρ pluc.		hoc ducentum [ducenti]. οά-
	hoc inuentorium. ιυαć ταιρ-		έο ¹⁶ .
	νέιρι.		hoc tricendum [tercentum].
	hoc exilium. ινναρβαō.	775	τρι οέο ¹⁷ .
	hoc alimentum. οιλ[emain].		hoc quatricentum [quadrin-
	hoc armentum. αιρδε ¹⁸ .		genti]. ceithre ¹⁸ .c.
			hoc

¹ inntlecht. ² seonoir. ³ martirium. ⁴ tail. ⁵ groidh. ⁶ müinel. ⁷ ḡgium
⁸ dochartaigh. ⁹ cerebrum. incind. ¹⁰ scanum. ¹¹ airgi. ¹² mitormach. ¹³ me-
 dug. ¹⁴ ffodium. vaithne. ¹⁵ pavimentum. ¹⁶ da .c. ¹⁷ tri .c. ¹⁸ ceithri.

hoc quincentum [quingenti]	795	hoc alministrum. bealac.
cūiȝ .c.		hoc nuchum. ȝneban ⁸ .
hoc sexcentum [sescenti] ȝe ¹		hoc gladiolum. ȝoileſtar.
.c.		hoc propheticum ⁹ . ȝgap-
hoc frumentum. ȝruiſneſt.		taſc.
hoc hordeum ² . eorūna.		hoc falcaſtrum. ȝiðba.
780 hoc [a]mersiamentum. méiρ-		hoc bonum. maiſt.
ȝi.		hoc malum. olc.
hoc stagnum. loc.	800	hoc candidus. (sic) ȝaiſnea-
hoc mulsum. lemnac̄t.		mnac̄.
hoc serum. meðg.		hoc album. ȝeal.
hoc butyrum. ȝim [im̄m].		hoc nigrum. ȝub.
785 hoc unguentum. ȝinnimint ³ .		hoc flauum. ȝuſde ¹⁰ .
hoc aurum. óp.		hoc fuscum. ȝiaðaſc.
hoc argentum. ariȝed.	805	hoc multum. ȝimða.
hoc plumbum. luaiðe ⁴ .		hoc parum. beȝ.
hoc stannum. ȝvan.		hoc modicum. meȝvrop̄a.
790 hoc ferrum. ȝarunn ⁵ .		hoc minimum. ȝobeȝ.
hoc metallum ⁶ . mitall.		hoc magnum. móp.
hoc praesumpticium ⁷ luac̄	810	hoc porrum. luȝ.
leȝa.		

Nunc dicendum de nominibus heteroclitis:¹¹—

— inleman.	hoc raſtrum. ȝarſanl.
hoc coelum et plur. hí coeli ¹²	815 hoc epulum ȝ plur. hee epule.
nem.	ȝoiȝi.
hoc caſtrum. longþoƿt ¹³ .	hoc delſicium hée. cie.

hoc

¹ se. ² ordium. ³ vinnimint. ⁴ luaiði. ⁵ iarund. ⁶ mithallum. ⁷ proſeumeti-
cum. ⁸ srebhand. ⁹ profeticum. ¹⁰ buidhi. ¹¹ ereocledus. ¹² h. celum ȝ plur hí celí.
¹³ longport.

hoc filum uel fila <i>pnóntē</i> ¹ .	825	Hic Tartarus haec .ra. <i>ip-</i> <i>pepn⁹</i> .
hoc claustrum .ri. ra. <i>clauſ-</i> <i>tra</i> .		hic sibilus est hominis ⁴ , sibela
hoc frenum .ni. na. <i>pnian</i> .		feminae prius in <i>peo</i> <i>poec</i>
820 hoc capistrum .ri. ra. <i>cap-</i> <i>tra</i> .		hic infernus. na. <i>ipcapnada</i>
hoc scarletum.		hic menalus .a.
hoc balneum .e. uela. <i>pot-</i> <i>pncað</i> .	830	hic dindimus .a.
hoc nasturtium ² . <i>bipur</i> .		hic avernus .a.
hoc admidulum.		hic pelleus [pileus] at <i>pill</i>
		hic intimus .a. <i>ibrac</i>

Q. Tercia declinacio quot literas terminales habet? R. xi.

Q. Quae sunt? R. a, e, o, c, l, n, d, r, s, t, x.

Q. Da exempla. R. a, ut *poema*: e, ut *sedile*: o, ut *uirgo*: c, ut *lac*: l, ut *mel*: n, ut *nomen*: d, ut *Dauid*: r, ut *pater*: s, ut *ciuitas*: t, ut *caput*: x, ut *felix*.

Q. Quot genera habet hec terminacio a in tercia declinacione? R. unum genus, scilicet neutrum, ut *hoc poema*.

Q. Quot genera habet hec terminacio e in tercia declinacione? R. unum, scilicet neutrum, ut *hoc sedile*.

Q. Quot genera habet hec terminacio o in tercia declinacione?

R. sex. Q. Quae? R. *masculinum*, ut *hic ordo*, *femininum*, ut *hec dulcedo*, *commune*, ut *hic et hec homo*, *omne* [i. e. *omnigenum*], ut *centripondio*³, *promiscuum siue epicoenum*⁴, ut *vespertilio*, *du-*
bium, ut *hic vel' hec margo*.

Q. Quot

¹ *snaithi*. ² *nastorsium*. ³ *ifern*. ⁴ *cebelus* .ē. *hoia*. ⁵ *oe*. ut *cento psto*. ⁶ *epi-*
senum. ⁷ *et*.

Q. Quot genera habet hec terminacio c in tercia declinacione?

R. unum, scilicet neutrum, ut hoc lac.

Q. Quot genera habet hec terminacio l in tercia declinacione?

R. quatuor. Q. Quae? R. masculinum, ut hic sol: femininum, ut hec Micol: neutrum, ut hoc mel: commune, ut hic et hec uigil.

Q. Quot genera habet hec terminacio n in tercia declinacione?

R. tria. Q. Quae? R. masc. ut hic Titan: fem. ut hec siren¹: neut. ut hoc nomen.

Q. Quot genera habet hec terminacio d in tercia declinacione?

R. Unum, scilicet masc. ut hic Dauid.

Q. Quot genera habet hec terminacio r in tercia declinacione?

R. Sex. Q. Quae? R. Masc. ut hic pater: fem. ut hec máter: neutr. ut hoc cadauer: commune, ut uber: omne, ut par: prom[i]scuum siue epicoenum², ut turtur.

Q. Quot genera habet hec terminacio s in tercia declinacione?

R. Septem. Q. Quae? R. masc. ut hic abbas: fem. ut hec caritas: neutr. ut hoc uas: commune, ut hic et hec sacerdos: omne genus, ut sapiens: prom[i]scuum sine epicoenum², ut phoenix³, ut cortex⁴.

Q. Que est agnicio tercie declinacionis nominum? R. hec: cuius genitiuus singularis in is correptum⁵ desinit, datiuus in ī productum desinit, accusatiuus sing. in ém uel in ím correptum desinit⁶: uocatiuus similis suo nominatiuo: ablatiuus desinit in é correptum [uel i] productum desinit excepto' fame et nocte: nom. et acc. et uoc. plur. in es productum desinunt⁸, genitiuus pluralis in um uel in ium correptum⁵ desinit: datiuus [et] ablatiuus plurales in bus correptum⁹ desinunt¹⁰.

Nunc

¹ sciren. ² episenum. ³ fenix. ⁴ corcortex. ⁵ corruptum. ⁶ corruptum desinit in i. ⁷ accepto. ⁸ desinunt. ⁹ correptum. ¹⁰ desinit.

Nunc de nominibus tercie declinacionis, ut sequitur:—

Hoc poema. <i>phiðeçt.</i>	hoc gredale. <i>græðaïl.</i>
hoc dindyma ¹ . <i>geman.</i>	855 hoc trobiale. <i>trøibel.</i>
835 hoc prolemma ² . <i>aðbærðaçt.</i>	hoc lectórie. <i>þtviðir.</i>
hoc cataplasma. <i>ceirín³.</i>	hoc manuale. <i>lámþuað.</i>
hoc dogma. <i>foiðceðal.</i>	hoc cubile. <i>leabað in ðaím</i> <i>all[ta].</i>
hoc doma. <i>mullaç tīðe⁴.</i>	hoc corporale. <i>corporar.</i>
hoc énighma. <i>foiðgat no</i> <i>ingar.</i>	860 hoc mare. <i>muir.</i>
840 hoc chrisma ⁵ . <i>chrismal.</i>	hoc praesepel ¹¹ . <i>maðorép.</i>
hoc nomisma ⁶ . <i>monad.</i>	hoc cepe ¹² . <i>vinneamam.</i>
hoc sophissma. <i>foiðfirt.</i>	hoc rete. <i>lín¹³ uirfí.</i>
hoc apostema ⁷ . <i>nefcoið.</i>	hoc gausape. <i>rcaraið.</i>
hoc phlegma ⁸ . <i>foiðnotille.</i>	865 hoc cete. <i>mil móp¹⁴.</i>
845 hoc anathema. <i>coimdealþæv.</i>	hoc tempe. <i>maðaíre.</i>
hoc fantasma. <i>taðbaír.</i>	Hec locucio. <i>uþlabhræð.</i>
hoc sperma. <i>coimperat.</i>	hec lectio. <i>aiceçt.</i>
hoc íðioma. <i>taðbaðnaçt.</i>	hec accio. <i>acra.</i>
hoc thema ⁹ . <i>taðbað.</i>	870 hec oracio. <i>guidhe¹⁵.</i>
850 hoc sedile. <i>ruððeocan.</i>	hec constructio ¹⁶ . <i>cumtaç.</i>
hoc ouile. <i>cpo caerach¹⁰.</i>	hec preposicio. <i>remteçtar¹⁷.</i>
hoc mónil vel munile. <i>ppro</i> <i>ipté.</i>	hec coniunctio. <i>compocul¹⁸.</i>
hoc missale. <i>leðar ait-</i> <i>ffimmo.</i>	875 hec interjectio ¹⁹ . <i>interplaçt.</i>
	hec comparatio. <i>compa</i> <i>páuð²⁰.</i>
	hec

¹ dindýma. ² prolema. ³ ceirín. ⁴ tighi. ⁵ crisma. ⁶ momíssma. ⁷ apastema.
⁸ fethma. ⁹ téma. ¹⁰ caeirach. ¹¹ p. cepe. ¹² sepe. ¹³ lin. ¹⁴ mil. mor. ¹⁵ guidhi.
¹⁶ construccio. ¹⁷ remtoð. ¹⁸ compocul. ¹⁹ interdeccio. ²⁰ comparaíd.

hec intencio. <i>ιν्डेन्डेआ॒च.</i>	900 hec fictio ⁸ <i>दॉ॒ल्बेंगु॒दू.</i>
hec opinio. <i>बारामाल॒.</i>	hec pericio [peritia]. <i>ए॒ल॒प॒र॒.</i>
hec electio. <i>टॉगा॒.</i>	hec adulacio. <i>मोला॒.</i>
hec racio. <i>वॉजेड॒.</i>	hec coequatio. <i>कॉम्प्रोम॒य॒.</i>
880 hec consecratio. <i>कॉर्प्रेश्ना॒.</i>	hec simulacio. <i>कॉर्माल॒नूर॒.</i>
hec ornacio. <i>कुम्डा॒च.</i>	905 hec disimulacio. <i>ए॒ज्युर्माल॒नूर॒.</i>
hec famulacio. <i>मुज्जराइ॒.</i>	hec sequestracio. <i>उ॒लामार॒.</i>
hec fornicacio. <i>अ॒बल्ल॒त्राप॒.</i>	hec prolongacio. <i>राय॒दिंगु॒दू.</i>
hec consolacio. <i>कॉम्प॒ल॒र॑ नो॒कॉम्प॒ले॒.</i>	hec satisfaccio. <i>लॉर्जन्म॑०.</i>
885 hec nominacio. <i>अ॒न्मेन्डेआ॒च.</i>	hec remuneracio <i>अ॒क्युम॒ल॒.</i>
hec dominacio. <i>ट॒िंगेर्ना॒र॒.</i>	910 hec deduccio ¹¹ . <i>व॒िर्लिंगु॒दू.</i>
hec generacio. <i>गैनेम॒ए॒.</i>	hec compilacio. <i>कॅंगल॒.</i>
hec correctio. <i>कैर्टा॒चा॒.</i>	hec reuolucio. <i>ए॒टेला॒.</i>
hec operacio. <i>ओ॒र्बिंगु॒दू.</i>	hec computacio. <i>कॉम॒प्रेट॒.</i>
890 hec planacio. <i>पै॒इ॒द॒.</i>	hec benediccio ¹² . <i>बैन॒न्क्ट.</i>
hec castigacio. <i>कैर्टु॒गु॒दू.</i>	915 hec malediccio. <i>मॉल॒ट॒.</i>
hec associacio ³ . <i>कॉम्पान्ट॒र॒.</i>	hec remigacio [reptatio ?]. <i>लाम॒क्कान॒.</i>
hec supplicacio. <i>गु॒इ॒द॒.</i>	hec mitigacio. <i>मॉल्जिनेच [॒स॒].</i>
hec monstracio ⁵ . <i>टॉर्पेना॒.</i>	hec talliacio. <i>कॉम्मा॒.</i>
895 hec annunciacio. <i>फॉल्ल [रिंगु॒दू].</i>	hec caro. <i>कॉल॒नू.</i>
hec collacio. <i>कॉम्पारा॒.</i>	920 hec fortitudo. <i>लॉर्विपे॑३.</i>
hec communicacio ⁶ . <i>कॉम॒न॒इ॒चा॒.</i>	hec multitudo. <i>इमा॒.</i>
hec ministracio. <i>टॉमिट्रिपेच्ट.</i>	hec magnitudo. <i>मै॒इ॒.</i>
hec procuracio. <i>देनाम॑.</i>	hec

¹ comsholas. ² reidhi. ³ asociacio. ⁴ suplicacio guidhi. ⁵ mostracio. ⁶ commun-
cacio. ⁷ forcuracio denamh. ⁸ fixio. ⁹ eolus. ¹⁰ lorgnim. ¹¹ dedicacio. ¹² benndic-
cacio. ¹³ laidiri.

hec paruitudo. <i>loīgēd</i> .	hec ymago. <i>dealb</i> .
hec raritudo. <i>teirce</i> .	hec indago. <i>loīgapect</i> .
925 hec latitudo. <i>leitne</i> .	hec uorago. <i>ráebcoirē</i> .
hec celsitudo. <i>aīrde</i> .	hec rubedo ¹ . <i>deirge</i> .
hec pulchritudo. <i>maiṛre</i> .	940 hec sangis suga [sanguisuga]. <i>deirrguīn</i> .
hec egritudo. <i>erlāne</i> .	hec fuligo. <i>ruithe</i> .
hec longitudo. <i>faīde</i> ² .	hec calido [calor]. <i>ter</i> .
930 hec triplicacio. <i>eripulta</i> .	Hic ordo. <i>opo</i> .
hec quadruplicacio. <i>cetap-</i> <i>dublaō</i> .	hic cardo. <i>meṛlač na com-</i> <i>la</i> .
hec limpitudo. <i>uīgēmlačt</i> .	945 hic carbo. <i>rmeróid</i> ³ .
hec arundo. <i>cupcuṛlač</i> ⁴ no <i>gilcač</i> .	hic mango. <i>gilla naneac</i> .
hic hirundo ⁵ . <i>faīnleoc</i> .	hic uel hec margo <i>bṛuač</i> .
935 hec hirudo ⁶ . <i>nāit</i> . <i>ercuīng</i> <i>upcoidec</i> ⁷ .	

Propria nomina:—

hic. Odo <i>Clōō</i> .	hic et hec latro <i>rlatrōde</i> ¹⁰ .
hic Catto. <i>caō</i> .	hic et hec Brito <i>bretnac</i> .
950 hic Plato. <i>Plait</i> .	hic et hec pseudo. <i>ráit bře-</i> <i>gac</i> ¹¹ .
hic Uato. [Pluto?] <i>plont</i> .	hic et hec praesto. <i>piāt-</i> <i>naře</i> ¹² .
hic Apollo. <i>gřian</i> .	960 hic et hec par. <i>comērom</i> .
hic et hec homo <i>uīne</i> .	hic
hic et hec uirgo. <i>ógh</i> ⁹ .	
955 hic et hec nemo. <i>nemouīne</i> .	

¹ In the MS. *teirci*, *leithnī*, *airdī*, *maissī*, *salanī*, *faidi*. ² *curcuslach*. ³ *erundo*.
⁴ *frundo*. ⁵ *urcoidech*. ⁶ *urago*. *saebhcoire*. ⁷ *rubido*. *dergi*. ⁸ *smeroid*. ⁹ *ogh*.
¹⁰ *slataidhi*. ¹¹ *ceudo* [over which is the gloss “i. longa fallsa”] *faith bregach*.
¹² *peto*. *fiadhnaisi*.

hic et hec impar. e^gcom.
τρομ.

hic et hec dispar. e^gcom.
τρομ.

Ista sunt nomina :—

hic Issac.	hoc mel. mil.
hic Melchisedech.	975 hoc fel. ὁμολαράε.
965 hic [hec] ambago ¹ .	hoc animal. οννιδε ³ .
hoc lac. bainne ² .	hoc sál et dicitur hic sal .i.
hoc allec. γραῦαν.	γαλανν.
hic Daniel.	hic tribunal.
hic Michael.	hoc ceruical ⁴ . cépcail.
970 hic Raphael.	980 hic Aníbal. οννη θυίμ ⁵ .
hic Uriel.	hic et hec consul comair-
hic Samuéel. mascula sunt.	leac.
hic sol .i. γριαν.	

Propria [communia ?] sunt nomina :—

hic et hec praesul. εαρροց.	985 hic et hec [im]provigil.
hic et hec exul. ονναρβεαč.	νεμψιρεάρ.
hic et hec uigil. ρυραčαιρ.	hic et hec pugil. γλεκαρε.

Nomina indeclinabilia :—

hoc níl neimthní.	hoc Pean. γριαν.
hoc nul. neimthní.	990 hoc Titan. γριαν.

Hoc

¹ ambaca. ² bainde. ³ ainm .i. ⁴ seruical. ⁵ ainmidhi duine.

Hoc nomen. aīnm.	hoc semen. rīl ⁵ .
hoc praenomen ¹ . pēnamn ^m .	1010 hoc geminen ⁶ . emnab.
hoc cognomen. comainm.	Hic rén. ára.
hoc stramen. tuigē ² .	hic splen. rēalz no ḫreaf-
995 hoc tegimen. tīsin.	ran.
hoc pronomen. aīrton an-	hic líén. intinne iachta-
ma.	pac ⁷ .
hoc flamen. rīdan. gaeite.	hic pecten rīnd.
hoc lumen. rīllrē ⁸ .	1015 hic lyricen ⁹ . cīuitipe.
hoc flumen. rīut.	hic tubicen ¹⁰ . rīocaire.
1000 hoc limen. tārrpeč ¹¹ .	hic fidicen. tēvaipe ¹⁰ .
hoc polimen. rīlreog.	hic cornicen. gilla aðairce.
hoc carmen pīldečt.	hic lamen [flamen ?]. rēi-
hoc agmen. rīuač.	deac ¹¹ .
hoc fragmen. rīrūileač.	1020 hic siren. murdochu ¹² .
1005 hoc trolliamen. maróč.	hic Caton.
hoc odomen. [abdomen]	hic Simon.
blonacc.	hic Samson.
hoc culmen. mullac.	hic Phaethon.
hoc cacumen. rīnd.	1025 hic Lycaon ¹³ .

Propria nomina villarum :—

Hec Calidon.	hic delphin ¹⁴ . mucc mara.
hec Babilon .i. confusio.	1030 hic Cayn colach.
hec Elicón.	hic iubár. deallpav.

hic

¹ aīnm h. pronomen. ² tuighi. ³ soillai. ⁴ tairrsech. ⁵ sil. ⁶ genímen.

⁷ iasachtarach. ⁸ liricen. ⁹ tibicen. ¹⁰ tedaire. ¹¹ séideagh. ¹² cirén. muruchu.

¹³ feton hic licaon. ¹⁴ delipin. muc.

hic hepar ¹ . áe.	hoc calcar. ῥbōr an eīc.
hic sutolar. břócc.	hoc pluinar. ῥput̄.
hic lar. ictap na comlað.	hoc torcular. cláp ² . cap̄ta.
1035 hic Cesar. p̄i.	hoc bostar. buaile ðam.
hic Lastar. p̄i.	1045 hoc nectar .c. ȝp̄indí folc̄i.
hic Nár. ῥput̄.	Hic pater. ȝt̄haip̄.
hoc fár. ič in ařba.	hic frater. břáthaiρ ⁴ .
hic naris (pars corporis) ȝp̄ón (iρ fluuii Náris).	hic imber. břaen ařm̄ip̄e.
1040 hic sequester [sequax] len- munac ³ (extat hic se- questris).	1050 hic September ⁵ . m̄i.
	hic October. m̄i.

Feminina⁶ hec sunt :—

hec mater. máthaiρ ⁷ .	hec linter. ȝlinn c̄piað.
hec mulier bean.	

Communia sunt :—

1055 Hic et hec puber caetap- [ac].	hoc uber ȝine očta ⁸ .
hic et hec uber. uth.	1060 hic campester
hic et hec degener. dociné- lach ⁹ .	hec campestris } mačaip̄e.
hic et hec et hoc pauper. bočt.	hoc campestre }
	hic siluester } caillteac- hec siluestris } mail.
	hoc siluestre }
	hic

¹ epar. ² “ hoc naris sron .is. flui. náris Hic sequester lenmunach. párs corporis ex-
tat. hic sequestris hoc calcar sbor an eich hoc sequestre.” ³ torculcar. clar. ⁴ brathair.
⁵ septimb. ⁶ feminea. ⁷ mathair. ⁸ docinelach. ⁹ apparently *senectus*.

hic pedester	{	Hoc polyandrium. uatð ⁴ .
hec pedestris		1070 hoc uer eafraðc.
hoc pedestre		hoc cadauer. corp leðgar.
hic celeber	{ uacclan-	hoc piper. pípuð.
hec celebris		hoc iter. pét ƿlíðeð.
hoc celebre		hoc spinter. dealð.
hic saluber	{ uacclan.	1075 hoc ruter. cac. gáðar.
hec salubris		hoc iuger. la oirræt.
hoc salubre		hoc uester. nón ⁶ .
Video larem (i. familiam)		hic nutritor. aithe ⁶ .
per larem (i. per fami-		hic honor. onoip ⁷ .
liam) circa larem (i.		1080 hic lector. leðtoip ⁸ .
ignem) in lare (i. in		hic amor. gþað.
domo).		hic doctor. voctuip.
1065 Hic acer	{	hic decor. maiþe.
hec acris		hic dedecor. mímaiþe ⁹ .
hoc acre		1085 hic labor. ƿaethan.
hic volucer ¹	{ eteðail.	hic calor. tép.
hec volucris		hic color ¹⁰ . vath.
hoc volucre		hic odor. boltanadð ¹¹ .
hic paluster	{ góðamail ¹² .	hic fetor. brenþuip ¹³ .
hec palustres		1090 hic factor. vénmurac ¹⁴ .
hoc palustre		hic factor. voilbæoip.
hic alacer	{ eitðeða-	hic emptor. cenniðe ¹⁴ .
hec alacris		hic protector. viongte-
hoc alacre ¹⁵		oir.
		hic

¹ hoc acris eithidemail Hic volucer. eteðail hec volacris, hoc volacre. ² gætham.
³ alice eathideam. h. alicris h. alicre. ⁴ polandrium. ⁵ nón. ⁶ oidi. ⁷ onar. anoir.
⁸ leg. légtóir? ⁹ maiði. dedicor. mímaisi. ¹⁰ colar. ¹¹ boltanadh. ¹² brentus.
¹³ denmusach. ¹⁴ cend.i.

hic tenor [tener]. boc.	hic auditor. εἰρτινόιρ.
1095 hic textor. ριγιούιρ ¹ .	Hoc cor. ερούε ⁵ .
hic nitor. εριαλλατόιρ.	hoc equor. ραργε ⁶ .
hic liquor ² . ρινιάιθεct.	hoc marmor. ταρτυρ.
hic conditor ³ . cumdaigtoir.	1105 hic castor. αινμιόε ⁷ .
hic rector ⁴ . μαγιρτερ.	hoc ador αο ⁸ .
1100 hic senior. ρενόιρ.	

Nomina communia⁹ :—

hic et hec autor. υγδυηρ.	1110 hic et hec memor. cuim-neac.
hic et hec decór. μαιρι.	hic et hec immemor. μικυ- μινεαc.
hic et hec dédicor. μιμαι- ρι.	

NUNC de nominibus comparatiuis tercie declinacionis :—

hic et hec doctior ¹⁰ et hoc .ius. níρτεcoirce.	hic et hec peior et hoc .ius. nírméra.
hic et hec fortior et hoc .ius. níαρλαντιρι ¹¹ .	hic et hec durior et hoc .ius. nír ¹² εριαιδι.
hic et hec maior ¹³ et hoc .ius. nírmó ¹⁴ .	hic et hec mollior et hoc .ius. nír ¹⁵ buigí.
1115 hic et hec minor et hoc.us ¹⁴ . níαρлуgá.	1120 hic et hec auarior et hoc .ius. nír ¹⁶ ραννταιgí.
hic et hec melior et hoc .ius. nírfepirri.	hic et hec carior et hoc .ius. nír ¹⁷ αρvile.
	hic

¹ figidoir. ² licór. ³ cumdaigtoir. ⁴ retor. ⁵ croidhi. ⁶ fairef. ⁷ ainmidhi.
⁸ adorad. ⁹ indecle. ¹⁰ doctor. ¹¹ nisalaid. ¹² magior. ¹³ mo. ¹⁴ .ius. ¹⁵ nia. ¹⁶ ni.

hic et hec clarior et hoc .ius.	hic et hec audacior ⁵ et hoc .ius. nírðana.
nírðoillri.	
hic et hec debelior et hoc .ius. níſameata.	hic et hec amarior et hoc .ius. nírreipbe.
hic et hec albior et hoc .ius.	hic et hec loquacior ⁶ et hoc .ius. nírlabærtais.
nírðile.	hic turibulus .i. raiſec na tuſe ⁷ .
1125 hic et hec amabilior et hoc .ius. nírprocaptanaiſ[1].	1135 hoc orologium .i. uppalair-
hic et hec legibilior et hoc .ius. níarroleſta.	ti.
hic et hec laudabilior et hoc .ius. nírromolta.	hoc collistrigium ⁸ .i. pilor.
hic et hec felicior ⁹ et hoc .ius. níarconachi.	hoc equicium .i. compar no
náing antſar.	par.
hic et hec sapientior ³ et hoc .ius. níarðlica.	hoc equilibrium .i. com-
1130 hic et hec benignior et hoc .ius. nírcanþuaraſiſ ¹⁰ .	par.
	hoc manubrium .i. maide
	rgine.

¹ níſameata. ² felitorum. ³ crudelior. ⁴ cænshuaraighi. ⁵ audatorum. ⁶ locatorm. ⁷ saithec na tuſi. ⁸ colosdrigium. [I have placed a mark of length over the *n* in Nos. 1124, 1128, 1129.]

C O M M E N T A R Y.

[In the following Commentary I have made use of certain abbreviations, which, if not explained, might cause obscurity. Thus, "A. S." for Anglo-Saxon; "Beitr." for the *Beiträge zur vergleichenden sprachforschung auf dem gebiete der germanischen, keltischen und slavischen sprachen*, herausgegeben von A. Kuhn und A. Schleicher, vol. 1. Berlin, 1858; "Corm." for Cormac's Glossary; "gl." for "the gloss on;" "Glück" for C. W. Glück's *Keltische Namen* (München, 1857); "Lib. Hymn." for the Liber Hymnorum; "l. w." for "a living word;" "O. H. G." for Old High German; "O. Ir." for Old Irish; "O'R." for O'Reilly's Irish Dictionary (Dublin, 1817); "O. W." for Old Welsh; "r." for root; "Skr." for Sanskrit; "W." for Modern Welsh; "Z." for Zeus, or Zeuss's *Grammatica Celta* (Lipsia, 1853); "Zeits." for the *Zeitschrift für vergleichende sprachforschung u. a. w.* Berlin, now edited solely by Dr. Kuhn. Finally, I trust that Dr. O'Donovan and Mr. Curry will not be offended at finding their honoured names reduced to "O'D." and "C." respectively.]

1-5.—1. *Filið* (gl. *poeta*), in O. Ir. *fili* gen. *filed*, a masc. d-stem, may perhaps be connected with the W. r. *gwell*, "to see;" cf. *Velleda*? *Fili* is declined in O. Ir. as follows:—

MASC. d-STEM.

Stem, *fili*.

Sing.	Dual	Plur.
N. <i>fili</i>	dá <i>fili</i>	<i>filið</i>
G. <i>filed</i>	dá <i>filed</i>	<i>filed (n)</i>
D. <i>filid</i>	dib <i>filedaib</i>	<i>filedaib</i>
Ac. <i>filid (n)</i>	dá <i>fili</i>	<i>fileda</i>
V. a <i>fili</i>	a dá <i>fili</i>	a <i>fileda</i>

Hence *filidecht* (gl. *poema*, gl. *carmen*), Nos. 853 and 1002, *infra*. The 1. which so frequently occurs is for *idón*, "to wit," "namely." 2. *Fáith* (= *vâtis*) gen. *fátha* (= *vâtayas*?) cognate with Lat. *vâtes*, a masc. i-stem, declined in O. Ir. thus:—

MASC. i-STEM.

Stem, *fáith*.

Sing.	Dual	Plur.
N. <i>fáith</i>	dá <i>fáith</i>	<i>fáithi</i>
G. <i>fátha</i>	dá <i>fáithe</i>	<i>fáithe (n)</i>
D. <i>fáith</i>	dib <i>fáithib</i>	<i>fáithib</i>
Ac. <i>fáith (n)</i>	dá <i>fáith</i>	<i>fáithi</i>
V. a <i>fáith</i>	a dá <i>fáith</i>	a <i>fáithi</i> .

3. *Sailmchétlaid*,

3. *Sailmchétlaid*, from *salm* = *psalmus*, is also an i-stem, as is *cétlaid*, which is not found in O'R., but must mean "singer," cf. *erochairchétlaid* gl. *tibicen* Z. 198 (*erochuir*, *aerachair* gl. *crus* Z. 744). 4. *Sai*, leg. *sái?* a masc. t-stem? of obscure origin,—unless we assume that a *p* has dropped out. It occurs, spelt *sui*, in *Lib. Hymn.* 3^a (p. 72, ed. Todd), "roleg [read *rolég*] iarsein i Corcaig corbo *sui*" (he afterwards studied in Cork till he became a *sui*, a learned man, sage) acc. pl. seems to occur in the same MS. in the pref. to *S. Cuchuimne's hymn*, fo. 6^a: *rolég suthe codruimne*¹. 5. *Cruitire* (leg. *cruittire*, gl. *citharista*, gl. *lyricen*, *infra*), a masc. ia-stem = *crottárias*, formed from *crott* = *crottâ*, W. *crwth*, a fem. à-stem. cf. *chrotta* *Brittana*, *Venant*. *Fortun.* 7, 8, cited by Z. 77, *crottichther* gl. *citharizatur* Z. 77. Note in *cruitire* the vowel-change (umlaut) of the *o* of the root into *ui*, effected by the *i* of the penultima; note also the non-aspiration of the *t*, though flanked by vowels, in consequence of its original duplication. Engl. *crowd-er* (fiddler) is from W. *crwth*, where *tt* has, according to rule, become *th*. cfr. O. H. G. *hrotta*, Ang. Sax. *rót* (fem.).

6-10.—6. *Timpanach*. 7. *Organaidh*. 8. *Sophistidh*. All formed by adding Irish terminations to foreign roots. 9. *Rannaire* (gl. *partista*), a personal noun (masc. ia-stem) from *rann* (a part) a fem. à-stem = W. *rhan*: cf. O. W. *rannam* (gl. *partior*) Z. 1078. In O. Ir. *rannaire* was thus declined:—

MASC. ia-STEM.		
Stem, <i>rannárdia</i> .		
Sing.	Dual	Plur.
N. <i>rannaire</i>	dá <i>rannaire</i>	<i>rannairi</i>
G. <i>rannairi</i>	dá <i>rannaire</i>	<i>rannaire (n)</i>
D. <i>rannairiu</i>	dib <i>rannairib</i>	<i>rannairib</i>
Ac. <i>rannaire (n)</i>	dá <i>rannaire</i>	<i>rannairiu</i>
V. a <i>rannairi</i>	a dá <i>rannaire</i>	a <i>rannairiu</i>

And

¹ *Suthe* may here be a derived abstract subst. which occurs, spelt *stíthe*, in the *Amra Cholaim Chille* (*Leb. na huidre*, 10 a, a): *Bái sab stíthe ceodind* (gl. *no uas, no in i. ba [sab] stíthe in each dindesnchas*) *i. roba sab daingen nosoed cech níummus. No robonuabb. No sabb cech denna i. cech aircécht cosa-rioced Colum oille. No basuabb iuthemlacht cechberlai cocleothi. No robonertmar isint [i]stíthe coriacht cocleothi.* "He was a chief of science in every hill (gl. or above, or in, i. e. he was [a chief] of science in every hill-science), i. e. he was a firm chief who used to return every wealth [of knowledge]. Or he was a sage-abbot. Or a chief of every hill, i. e. of every assembly to which Columcille came. Or he was a good abbot in the knowledge of every tongue to perfection. Or he was mighty in the science to perfection" (cocleithe, lit. according to C. "to the ridge or the top of anything"). In H. 2. 16 (T. C. D.) col. 691, the passage and

And rann was thus declined:—

FEM. <i>A</i> -STEM. <i>Stom, rannd.</i>		
Sing.	Dual.	Plur.
N. rann	dí rainn	ranna
G. rainne	dá rann	rann (n̄)
D. rainn	dib rannaib	rannaib
Ac. rainn (n̄)	dí rainn	ranna
V. a rann	a dí rainn	a ranna

luchtaire (gl. *lanista*) not in O'R., who, however, has *luchtaire*, “whirlpool,” as to which meaning, quære. Perhaps we may compare the name of *Lucterius*, chief of the *Cadurci*, also spelt *LVXTTIPIOS*.

11-15.—11. *Lexaire* (gl. *legista*), a hybrid from *lex*, as 12, *decredech* from Lat. *decre-
tum*, medializing the tenuis *t*. In O. Ir. we should probably have had *erchoilidech*.
13. *Uasalathair* (*patriarch*), a masc. stem, declined in O. Ir. like *cathir* (which, according to Ebel, is a stem in *r* taking the determinative suffix *o*—cf. Goth. *brothrahans*—but should, perhaps, like *Ainmire*, *ruire*, *Fiachra*, *Fiacha*, *Lugaid*, *Echaid*, *cáera*, *nathir*, &c., be rather considered a stem in *o*); *cathir* was thus declined:—

Sing.	Dual.	Plur.
N. cathir	dí cathir	cathraig
G. cathrach	dá cathrach	cathrach (n̄)
D. cathraig	dib cathrachaib	cathrachaib
Ac. cathraig (n̄)	dí cathir	cathracha
V. a cathir	a dí cathir	a cathracha

If *uasalathair* be a stem in *r*, it is compounded of *uasal* = *óxala* (*óxalla?*) high (cf. *Uxelodunum*) and *athair* = Skr. *pitar*, Gr. *πατήρ*, Lat. *pater*, Eng. *father*, with loss of the initial *p* as is common in Irish and Welsh: cf. *lán* (full) = W. *llawn*, Lat. *plenus*, Skr. root *par*; *lear* (many) with *plérus*, *πλήρης*; *iasc* = W. *pŷsg* = *piscis* = fish; *lia* = *λεία*; *lethan* (broad) with *व्लात्वा*, Skr. *pr̥thu*; the O. Ir. intensive particle and verbal prefix *ra-*, *ro-* = Skr. *pra*, Lat. *pro*; the prefix *il-* = *वॉल्व*, Skr. *puru*, Goth. *filu*; *ire* (ulterior) = *περαιώς*, *ath* (ford) = *πάτος*, and other instances brought forward by Ebel, *Beitr. i. 307*. *Athir* was thus declined in O. Ir. :—

gloss above quoted stand thus: *Bai saph saithi cach dind i. robesi corbasai ɿ corbo hap saitheamhachta dindseanachas i. iter econa ɿ filidecht ɿ faistime* (wisdom as well as philosophy and prophecy).

MASC. *r*-STEM (NOUN OF RELATIONSHIP).*Stem, athar.*

Sing.	Dual.	Plur.
N. athir	dá athir	athir
G. athar	dá athar	athre (n)
D. athir	dib iathraib	athraib
Ac. athir (n)	dá athir	athra
V. athir	a dá athir	a athra

14. *Croesan* (gl. *scurra*), W. *croesan* (buffoon), primarily a cross-bearer in religious processions, "who also," says Dr. Todd (Irish Nennius, p. 182), "combined with that occupation the profession, if we may so call it, of singing satirical poems against those who had incurred Church censure, or were for any other cause obnoxious." The exercise of this profession was sometimes not unattended with risk—Muirchertach mac Erca having been expelled from Ireland ar na *crossana* do marbad (after having killed the Crossans, Ir. Nenn., *ubi supra*). In the Cornish vocabulary, printed by Z., *scurra* is glossed by *barth*, i. e. bard. 15. *Cestunach*, apparently formed from the base of the Lat. *questio*.

16-20.—16. *Ardeaspoc* (archbishop), O. Ir. *ardepscop*, where the first element *ard* (high) = Lat. *arduus*, Gr. *ἀρθός* for *ἀρθρός*, Skr. *ūrdhva*: *epscop* is of course from *episcopus*. 17. *Gilla cinn eich* (gl. *auriga*), "a servant (*gillie*) at a horse's head;" *gilla* = O. W. name *Gildas*, apparently a stem in *s* (Dauid in *gilla dana*, Colmán's hymn, "D. the bold youth"); *cinn* the locative of *cenn* (head), W. *penn*. a masc. a-stem, and thus declined in O. Ir.:—

MASC. *a*-STEM.*Stem, cinnia.*

Sing.	Dual.	Plur.
N. cenn	dá chenn	cinn
G. cinn	dá cenn	cenn (n)
D. ciunn	dib cennaib	cennaib
Ac. cenn (n)	dá chenn	ciunnu
V. a chinn	a dá chenn	a chiunnu
Loc. cinn		

eich = *eci* = *akvai*, gen. of *ech*, a masc. a-stem = *ecas* = *akvas*, cf. Skr. *acvas*, Gr. *ἴππως*, Lat. *equus*, O. H. G. *ehu*, &c. v. *infra*. 18. *Birrach*, says C., is "a heifer between

the ages of one and two years;" the Lat. *birria* is obscure to me. *Festus* (sub v. *burrum*, ed. Mueller) has "burra," a heifer with a red muzzle. O'R. has "biorrach," a boat, a cot, a currach (which word I have never met in a MS.). This reminds one of *baris*, a flat Egyptian rowboat, in *Propertius*, 3, 11, 44, *βάρις* in *Herodotus*. 19. *Geidh* (gl. *geta*), leg. *géidh*, is afterwards the gloss on *anser* (goose). 20. *Ríghan* (queen), a fem. *ā*-stem. Cf. Skr. *rājñi*, Lat. *rēgina*. Skr. root, *rāj*, reg-ere.

21-25. In *bantóisech* (duchess), *banab* (abbess), *banprior* (priress) (leg. *banphrioir*), *banisagart* (priestess), the first element is *ban* (woman, female), W. *bun* (*Myvyr. Arch.* i. 575) = *gvanā*, Gr. *γυνή*, Boeotian *βάρα* (see Ebel, *Beitr.* i. 160), *tóisech* (princeps Z. 61), a derivative from *tús* (initium), out of which a *v* has certainly fallen (cf. O. W. *touyssogion* *principes* Z. 6) as in *dia* (God) = Skr. *dēvas*, *núe* (new) = *navias*; cf. the Gaulish base *novio* in *Noviodunum* and *Noviomagus*, *Vēdic* *navya*, *nói* (a ship) = Lat. *navis*, Boind, the Boyne = *Bovindā* (*Bovovīða*, *PtoL.*) &c.; *sagart* is of course from *sacerd-os*, with the provection of the medial frequent in derived words (cf. *apgitar* [alphabet] = *abecedarium*). 25. *Innilt* (gl. *ancilla*), "a handmaid"—O'R.

26-30. *At cluio* (gl. *galea*), "hat of (the) skull," cf. *clogad*, "helmet," O'R. We should, I suspect, read *atchluic*; cf. *atanach*, gl. *caputiatus*, *infra*. 27. *Taiplis* (alea), perhaps nothing but the English "tables" (backgammon, or some such game with dice), with the provection of the medial above alluded to. 28. *Bairín* (gl. *mitra*) leg. *bairín*? and cf. *barr* gl. *cassis*, gl. *frons*, *frondis* Z. 51. 29. *Inar* (gl. *tunica*) *inarach* (gl. *tunicatus*) *infra*, loc. sing.: *Senoir broit buide* (leg. *buidi*?) *inair* *glais go glanmét* (leg. *glanméit*), "an old man in a yellow cloak, in a blue tunic of full size." Harleian 1802, fol. 5^b (*tunica* is glossed by *fúan* in Z., W. *gwn*, Eng. *gown*). 30. *Muincille* (gl. *manica*), afterwards *muincillech* (gl. *manicatus*), "a sleeve, cuff," O'R.

31-35. *Gairleog*, from Eng. *garlick*, A. S. *garleac*, *garlec*. 32. *Slestan* (gl. *lacerna*) not in O'R., is apparently a deriv. from *sliassit* (gl. *poples* Z. 22), of which the dat. pl. *sliastaib* is glossed by *femoribus* in the *Leabhar Breacc* copy of *Gildas' Lorica*: *slestan*, therefore, is probably a cloak, covering the thighs and hams. With the connected O. Ir. *sliss*, cf. W. *ystlys* (side, flank). 33. *Ciabh*, "a lock of hair," O'R., l. w. *Cirrus* is glossed by *mong* in Z. 34. *Ldmann* (a glove); cf. W. *llawes*, deriv. from *lám* (hand) = *lámā*, *lâbā*? and this, perhaps, from the root *LAB* (Skr. *labh*), cf. *λαμβάνω*—the root-vowel being lengthened (*vriddhied*?). 35. *Dias* (gl. *spica*, "an ear of corn," O'R., probably W. *twysen*, although W. *t* = Ir. *d* is irregular), occurs in Z. 577: *nín* (leg. *nín*) *dias* *biis archiunn focheirt* (non *;* *spica est antequam seminas*). *Oengus céle dé* (*Félice*, Nov. 24) calls *Cianan* of *Daimliac* "cain-*dias* diar tuirind" (a fine ear to our wheat).

36-40. *Braise*,

36-40. *Braise*, "hastiness, rapidity, intrepidity, boldness," O'R., which does not agree very well with *lascivia* (playfulness, licentiousness). The dat. sing. of the word occurs in the *Leabhar Breacc* copy of the *Féilire* of Oengus (June 19):—

Luid aſſil forœnu (.i. forœnchaire)

fiaſdaluagaib combraseri: (.i. coſlatra no coſolam)

donrig batar uissi (.i. batar uiss no umla no innraice no comadais)

Geruassi Protassi (.i. duos [duo] fratres erant, et in *Elcidis* sunt reliquia suo qui [reliquiae suae quae] per somnum Ambrossio ostensea [ostensae] sunt).

Their blood flowed at the same time (i. e. at the one accusation)

Before hosts, with boldness (i. e. strongly or quickly):

Just unto the King [of heaven] were (i. e. they were obedient, or humble, or fit, or suitable).

Gervassi [and] Protassi.

Cf. W. *brysiaw*, "to hasten, hurry." 37. *Fallaing*, l. w. (mantle) a fem. i-stem, *falingech* (gl. *falingatus*), *infra*, occurs in *Giraldus Cambrensis*, *Topogr. Hib.*, 3, 10, "gens ista, hibernica, vice palliorum *phalingis* laneis (al. *falangis nigris*) utitur," cited Z. 95; *fallaing* is perhaps connected with *pallium*. Cf. the W. adage, *mal y Gwyddyl am y ffaling*, "like the Irishman for the cloak." 38. *Léine* (gl. *camisia* = chemise), gen. *leined*, *Corm. v. Lendan*, a shirt, probably connected with *lin* (flax), W. *lin*, lin-seed, lin-um, *λίν-ον*. 39. *Gruaidh* (a cheek), occurs in Cormacan *écces'* Circuit of Ireland, ed. O'D., v. 23. (I have restored the ancient spelling):—

rob imde dér dar *gruaid* igrinn
oc bantracht Ailiig Ȑoilfifind.

(There was many a tear over a comely cheek among the fair-haired women of Ailech), cf. O. Ir. *gruad*, gl. *mala*, Z. 28, *Corn. grud.* 40. *Tengad* (tongue), whence *infra tengtach*, *dotengtach*. In O. Ir. this was *tenge* gen. *tenged*, a d- (or t-?) stem, but identical in root with the Lat. *lingua* = *dingua*, O. H. G. *zunga*, Engl. tongue, Skr. *jihvā*. Very remarkable is the irregular representation of a Latin medial (*d*) by the Irish *tenuis* (*t*); cf., however, *ithim* = *admi*, edo. The W. form *taſod* (*Corn. tavot*, tongue) is to me altogether obscure; it seems to occur in the corrupt Gaulish plant-name *ταρβηλοδάθιον*, which Z. reads *ταρβοταβάτιον* (ox-tongue).

41-44. *Tiach* (gl. *pera*), "a bag, pouch, wallet," O'R. The word seems to occur in an obscure

¹ "Volo pro legentis facilitate abuti sermone vulgato: solent militantes habere *lineas* quas *camicias* vocant."—Jerome, cited by Diez, *Etymolog. Wörterbuch*, 82.

obscure passage in the St. Gall Priscian (Z. præf. xv.), "Tiach didiv mad ferr lat. i. d. o. o." 42. *Losad*, leg. losaid? Corm. losait, a "kneading-trough," gen. loisde, O'D. Gram. 90. If losad be the modern form of losait, it was a fem. i-stem, the declension of which is in the oldest Irish identical with that of the masc. i-stem. 43. *Dechmadh*, a tithe, tenth, identical with the ordinal (dechma-d = da(n)kama-tha, formed by adding the superl. suffix *tha* to the ordinal?). 44. *Coinnill*, Corn. cantul = candela, and probably borrowed from the Lat., a fem. à-stem, gen. coinnle, O'D. 90, for cainnle, caindle; cf. caindlóir, gl. acoluthum, i. e. candelarium, Z. 1060.

45-50. *Punnann*, punán in O'R., gelima is a "corn-sheaf;" and O'D. informs me that in his boyhood the word was used in this sense in the county of Kilkenny; the primary meaning, however, is "load," and the word seems borrowed from the Lat. *pondus*—like W. pwn, pyniaw. 46. *Fedán* (gl. fistula), perhaps derived from *fid* (arbor) = *vidu* (wood), gen. *feda*, W. and Corn. *guiden*, Breton, *gwezen*. Cf. O. Sax. *widu*, Ang. Sax. *wudu*, O. H. G. *witu*, the Gaulish *Viducasses*, and the name of the Irish river *Ovīðova* (*vidvā*) in Ptolemy (see Glück, 116). 47. *Fésög* (a beard), *fésóc*, Corm. v. Crontsaile, apparently a diminutive. 48. *Lesmáthair* (stepmother), cf. W. *llysfam*, Bret. *lesvamm*; so Ir. *lessmac* (stepson) = Bret. *lesvab*: *lessathair* (stepfather), Corn. W. *llysdad*, Bret. *lestad*: *lessainm* (nickname), W. *llysenw*. I am not sure that Z. is right (p. 1104) in identifying this *les* with the Cornish *els* (privignus). 49. *Seirach* (gl. *carruca*, a plough, Fr. *charrue*), fem. à-stem, absurdly derived by O'R. (who spells the word *seisearach*) from *seisear each*. 50. *Rón* (gl. *phoca*) Corn. W. *moel-ron* (sea-calf, seal).

51-55. *Connbarr* (gl. *caphia*), by which the scribe probably meant some kind of covering for the head. 52. *Lorg* (a club, cudgel), Corn. *lorch*, gl. *baculus*, Breton, *lorchen* (*temo*). 53. *Penn*, obviously from *penna*, as is—54. *Pian* (= *pêna*) from *poena*. In—55. *Maroc* (leg. *maróc*), gl. *iolla*, the Irish and Latin are equally obscure; *maroc* once seemed to me connected with W. *myr* (emmets), Engl. *pismire*, Zend, *baēvarē* *maorinām*, *decem millia formicarum* (Spiegel), &c. (see Kuhn, *Zeitechr.*, iii. 66; Försteman, *ib.* 80; Pictet, *ib.* v. 349). And if so, *iolla* might well be considered a blunder for *iuslus*, *ζευλος* (centipede). But Dr. Todd has pointed out in Du Cange the word *jula*, "piscis genus," which comes nearer to *iolla*; the gen. sing. *maróci* for *maróce* occurs in a passage from Mac Conglinn's Dream cited by Dr. Petrie (Round Towers), but the context affords no assistance in determining the meaning of the word. Is *maróc* identical with *maróg* (gl. *trolliamen*) *infra*?

56-60. *Crocan*, gl. *olla* (leg. *croccan*, W. *crochan*, boiler, pot), now *crogan*, "a pitcher"—O'R., seems a different word from *crocann*, gen. *crocainn*, which occurs in a gloss on fol. Z. 740; *ainm* in *chrocainn im bī bilis*, i. e. name of the membrane [the gall-bladder]

bladder] wherein is the bile, and of which crocenn gl. *tergus* (Z. 80) seems a by-form = W. *croen* (a skin, hide); *crocann* is certainly not *olla*, but *tergus*, in the poem of Cormacan *écces* above quoted :—

rob ist ar taigi cen rainn
ar cochaill chorra (?) *crocann*.

And on the whole we may safely say that Z. erred in comparing (p. 740) Ir. *crocann* with W. *crochan*. 57. *Siataire* (gl. *vesica*, if I am right in so reading “fessica. siadaire”) seems connected with *siataim*, O’R., “I puff, swell up,” cf. W. *chwythu*, “to blow, to breathe.” 58. *Caſlo* (gl. *creta*), “chalk, lime,” O’R., W. *calch*, perhaps a deriv. from *calx*, *calcia*. 59. *Adharc* (gen. *adhairce*, *infra*) is “a horn, trumpet,” O’R., the adj. *adarcde*, gl. *corneta* is in Z. 780. Here *adharc* probably means “a drinking-horn.” With *caustoria* compare “*Costarium*, *Costerium*, ut *Costrellua*, *Poculum vinarium*,” Du Cange. What is the *adharc leaga* (cornu medici) of Irish medical MSS.? A substitute for a cupping-glass? 60. *Luaidhe* = Engl. lead.

61-65. *Riaghail*, gl. *norma*, cf. *règula*, whence, of course, it is derived, but apparently with a change of declension, *regula* being a fem. à-stem, whereas the umlaut in *riaghail* points to a stem in *i* (in Z. 22, *riagul*, *riagol*, are exactly = *règula*). A similar remark applies to—62. *Tabhaill*. 63. *Cantairecht*, apparently a hybrid from the Lat. *cantor*, but possibly a pure Irish word from the root *can*, Skr. *çana*; though the first *t* is hard to account for. 64. *Tuireog*, gl. *mitreta*: here both Irish and Latin are obscure to me. 65. *Medar* (gl. *parra*): *parra* is said to be a wheat-ear; I have not met *medar* elsewhere.

66-70. *Gocan* (gl. *parricula*): *gogan* is “cackling, prating,” according to O’R., but I suspect *gocan* to be the name of some small bird, cf. *gocan na cubhaig*, “avicula que cuculum comitatur” (Highland Society’s Dict., i. 500). 67. *Clár* (gl. *tabula*) in Z. *claar* (W. *claur*, *clawn*, O.W. *o cloriou*, *tabellis*, Z. 170), abl.: *hi claar cridi* (in *tabulâ cordis*), Z. 1082. 68. *Ancoire* = *ancora* is from the Latin; *ingor* is the pure O. Ir. form, see Z. 1107, W. *angor*, Corn. *ancar*, Bret. *eor*. 69. *Uisce imill* (*lympha*), “water at the edge” (*uisceán*, gl. *aquula*, Z. 281; *lán di uisciu*, “full of water,” Z. 595); *uisce* is perhaps an example of the rare derivative suffix *-scia*; cf. the man’s name *Muirisce* = *moriscias*; but may possibly be connected through the Vedic form *utsa*, “a well,” with the root *und* (*vand*), to which belong *vðwṛ*, *śūdus*, water, &c.; *imill*, nom. fmell, in O’R. *imeal*, W. *ymyl*. 70. *Sess no carr* (seat or ear). *Sess* from the root *sad*, Lat. *sed-eo*, *ēgōμαι*, &c.; cf. *fiss* and *fid*, &c.; *sess* *ethar* in Corm. is the thwart of a boat (*ethar*, gl. *stlata*, Z.); perhaps the abl. may be in that obscure passage in Patrick’s hymn, *Crist illius*, *Crist issius*, *Crist inerus*; *carr*, which subsequently glosses

biga, is the well-known Gaulish carrus. The four-wheeler of Cæsar and Livy is now represented by the Irish carracutium. What *aptēmpna* can be, is to me exceedingly problematical.

71-76. *Taebhán*, which I have written for tæman (aspirated *m* for aspirated *b* is not uncommon in O. Ir.), C. explains to be the cross-beam between each pair of rafters; *teallaigh* is gen. sing. of teallach, which glosses focus, *infra*; taebhán teallaigh may therefore mean the little beam (trabecula) over a fire, from which pots are hung; taebhan *comladh* would mean the bar of a door (comla, gl. valva, *infra*). 72. *Assan* (caliga), in O'R., asán s. f. "a stocking or hose," W. hosan. 73. *Laindor* (a shoe-strap, shoe-string); O'D. suggests that this may be connected with the Engl. lanyard. It seems identical in meaning with—74. *Traigle*; neither word is in O'R. Can traigle be connected with O. Ir. *traig* (foot), acc. pl. *traigid*, a neuter t-stem = Corn. truit, O. W. *træt* (plur.), and cf. *τρέχω*, Goth. *thragja*, Skr. *tr̥kṣ*, and the Scythian name *Taργι-ταος* mentioned by Herodotus (Ebel, Zeits. vi. 400)? The Celtic root *TRAG* occurs (as Z. 6, has shown) with the intensive particle *ver* in the Gaulish *vertragi*: *ai δὲ ποδώκεις κύνεις αἱ κελτικαὶ καλοῦνται μὲν οὐέργραγοι κύνει φωνῇ τῇ κελτικῇ*, Arrian. de Venat. c. 3. 75, 76. *Coroin*, gl. *corona*, gl. *clerica* (leg. *coróin*?), from *corona*, apparently with change into the fem. i-declension; but probably an instance in the sing. of that usurpation by the acc. of the place of the nom. which is common in the plur. The acc. plur. occurs in the Book of Armagh, 180, a. 2—*coirnea*, gl. *coronas*—which shows that the word belonged to the à-declension. Corn. *curun*.

77-80. *Folt* (gl. *coma*), *falt*, Z. 251, abl. o *folt*, Z. 65, = W. *gwallt*, Corn. *gols*, gl. *caesaries*, Z. 1101, occurs in a quatrain concerning the Norsemen, quoted by Z. 928, from the St. Gall Priscian [Z.'s reading of the last line is *dondlaechraidlainn oaloth lind*]:—

Is acher in gáith innocht,
Fufusna fairgge find-folt :
Ni ágor¹ reimm mora minn
Dond laechraidlainn oa Lochlind.

Bitter is the wind to-night :
The white-haired sea is enraged :
The passage of a clear sea is not undertaken
By the fierce heroes from Lochland.

The gen. sing. in—78. *Deirgech in fuit*, stripping (?) of the hair, i. e. baldness (for *deirgech* I suspect we should read *deirgecht*); *in* O. Ir. ind. gen. sing. masc. of the article, which was thus declined:—

STEM,

¹ *Agóir* (for *agháir* = agitur? cf. *agat* *clesamnaig* "agent joculator," Seirgl. Conc.) is probably the O. Ir. form of *agháir*, which is thus explained in O'Davoren's Glossary (Mus. Brit. Egerton, 88): "Aghar i. e. gaibhthe no innsaighther, ut est Athgabáil *agháir* a fai[th]che neme[d] is cóir dia ditiu." *Aghar*, i. e. is taken or is advanced, ut est, a distress that is taken from a privileged person's green ought to be protected. *Ni agor* might be rendered non timeo. Cf. *agathar*, Gr. *ἀγέρα*, Z. 45.

STEM, SAN(D)A.		
Masc.	Fem.	Neut.
Sing. N. int, in :	ind [‘]	an, a (= sanad ?)
G. ind [‘] , in [‘]	inna:, na:	ind [‘] , in [‘]
D. (s) ind [‘] , (s) in [‘]	(s) ind [‘] , (s) in [‘]	(s) ind [‘] , (s) in [‘]
Ac. (s) in (n),	(s) in (n)	(s) an, (s) a (= sanad ?)
Plur. N. ind [‘] , in [‘]	inna:, na:	inna:, na:
G. inna (n), nan		
D. (s) naib, (s) nab	in the three genders.	
Ac. inna :, (s) na :		

In the dual *in* appears in every case, and for all genders.

79. *Fabra*, according to O'R., is not only "eyelids" and "eyelashes"—both which meanings may be attributed to *palpebra*—but also "eyebrows;" cf. O. H. G. *prawa*, *óþpúr*, Skr. *bhrū*. 80. *Mac imresan* (pupil of the eye), *mac* = O. W. *map* = *maqvas* (gen. *maqi*, in two of Dr. Graves' Ogham inscriptions), originally son, is here obviously in a transferred sense like *pupilla*, primarily an orphan girl. In Early Middle Irish *mac imresan* was *mac imlesen* (leg. *immlesen*), lit. "son of exceeding light"? Is hé tene na súla in *mac imlesen*, "the fire of the eye is the pupil;" *Seirglige Conculainn*, edited from *Lebar na huidre*, by Mr. Curry, *Atlantis* II. 383.²

81-85. *Diadhacht* (gl. *theologia*), a fem. à-stem, from *dia* (God), gl. *deus*, *infra*, a masc. a-stem = *dévas*, which was thus declined in O. Ir. :—

Sing. N. dia : = dévas	Dual.	Plur. dé [‘] = dévi
G. déi [‘] , dé [‘] = dévi	(Not yet observed.)	déa (n) = déván
D. dia [‘] = dévn (dévai ?)		déib : = dévâbis
Ac. dia (n) = dévan		déo : (for déu) = dévâs (dévâns) ³
V. a dé [‘] = déve		a déo :

Grammatach,

¹ The turned comma (‘) indicates that aspiration (of the initial letter of the word following) is caused by the forms to which it is added, and which therefore must have ended in a vowel. The mark (:), which has been suggested by the Skr. *visarga*, represents a lost final *s*. The forms to which *visarga* is added do not aspirate. N. B.—The *s* in brackets is found after the non-aspirating prepositions, and certainly belongs to the article. Dr. Siegfried was the first to make this important observation. This article in O. W. was *ir*, in Corn. and Bret. *an*.

² "In the Hebrew Bible," writes Dr. Todd, "the pupil, or 'apple of the eye,' is literally 'Daughter of the eye.'—Pa. xvii. 3."

³ Compare Goth. *vulfans*, Gr. *ἱππονός* (Ahrens, Diall. ii. § 14, 1), O. Pruss. *daivans* and Skr. forms like *kumáráñc-cha* (*pueroque*) *Nalas*, 8, where the dental *s* of *áns* (= -a + *ans*) has regularly become *ç*.

Grammatach, dilechtach, sdair, are obviously *fromdwörter* (grammatica, dialectica, historia). 85. *Éolas dóir*—if I read aright—(“an ignoble art”); *éolas* occurs in Z. 42, spelt *heulas*: the nom. pl. masc. of the related adjective *éolach* (*gnarus*) in Z. 252; *ammi níulig* (where the so-called prosthetic *n* is nothing but the old termination of the 1st pers. plur. of the verb subst. *ammi* (n) = *éσμεν*, W. *ym*, *asmasmi*); *dóir* is the opposite of *sóir* (free, noble), which words are produced by prefixing the inseparable particles of quality *do* (= Skr. *dus*, Gr. *δύεται*?) and *so* (= Skr. *su*, Gr. *εύ*), to a root which remains obscure to me¹. Perhaps we should read *caladan doenna*, “scientia humana.”

86–90. *Oighen* (a pan) seems to stand alone; O’R. spells it *oigheann*. 87. *Dlighi* (gl. *rhetorica*): here there is either an omission (?) *labradha*, i. e. of speaking) or a blunder: for *dlighi* must stand for O. Ir. *dliged*, *lex*, *regula* (cf. W. *dleet*, Z. 166, pl. *dilehedion*, Z. 293, O. Slovén. *dlügū*, *debitum*), passing into the consonantal declension, like the Mod. Ir. *pearsa*, gen. *pearsan* = O. Ir. *person*, gen. *persine* (a person). 88. *Nathair*, gl. *panthers*, is surely a blunder, *nathair* (O. Ir. gen. *nathrach*), declined like *cathir*, *suprd* = W. *nadr*, being “a snake, adder, viper, serpent”—O’R., perhaps originally a water-snake, &c. = Lat. *natrix*. 89. *Leaca in duini* (*maxilla*), *leaca* in O’R. (gen. *leacan*), is, however, not jaw-bone (*maxilla*, the mobile os), but “cheek;” *duini*, gen. s. of *duine* (*homo*), n. plur. in O. Ir. *dóini*, a masc. ia-stem, originally, perhaps, as Dr. Siegfried conjectures, related to Zend *daéna* faith, and the root *dhvār* (think, meditate), as Skr. *manu* (*homo*), Engl. *man*, is from the root *man* (think). 90. *Lethail* (gl. *mala*), apparently one of the class of compounds noticed by O’D. (Grammar, p. 338), who, after quoting in his text *leathcluas* (one ear), *leathchos* (one foot), *leathlámh* (one hand), *leatháil* (one eye), gives the following note:—“When *leath*, which literally means half, is thus prefixed, it signifies ‘one of two,’ such as one ear, one eye, one leg, one hand, one foot, one shoe, one cheek. It is never applied except where nature or art has placed two together; but in this case it is considered more elegant than *aon*, one.” We shall find *lethchaeoch* (gl. *monoculus*), *infra*; *leth* retains its original meaning in the following words: *lethchil* (half-biassed), Corm. v. *Cil*; *lethfer* (gl. *semivir*), *infra*; *lethgute* (a semivowel, Z. 968); *lethmaethail* (half a cheese), Corm. *Prull*; *ledmarb* (half-dead), Z. 825, *lethóm* (half raw, *Adamnán’s Vision*, *óm* = Skr. *āmá*, Gr. *ἀμός*); *lethsathach* (gl. *semisatur*), *infra*; *mala* is glossed by *gruad* in Z. 28.

91–95. *Áil*

before the palatal ch. The hypothetical dat. *dēvābis* is to be compared with a Japetic instrumental *daiwābhīs*, for which we should find in the Veda dialect *dēvēbhīs*, and in classical Skr. *dēvālīs*.

¹ My reason for hesitating to identify *do* with *dus* and *δύεται* is, that *do* aspirates (cf. *dochrud* gl. *indecor dochruidigher* gl. *turpatur*, Z. 833); and should therefore have originally ended in a vowel. The *s* may, however, have dropped off at so early a period that its former presence was unrecognised when the practice of aspiration was introduced.

91-95. *Ail* (gl. *bucca*) is probably connected with the root *al*, nourish, Lat. *al-o* (cf. *lám* from *r. lab*, Skr. *labh*); *ail* gl. *esca* occurs in Z. 996, and cf. *iráil* (nom. *iríl*?) in the following gloss: *hi precept sos[celi] ocus in iráil hirisse, "in preaching the Gospel, and in nurturing (?) faith"*, Z. 996. 92. *Cráes*, gl. *gula*; *croessach*, gl. *gulosus, infra*, also means "gluttony," as in the following passage cited from the *Leabhar Breacc* by Dr. Todd (Ir. *Nennius*, pp. 170, 171): *isé focuinn malarta dona tuathaib 1 dona cellaib icambít na ríg 1 na aircindig atta (?) dilsí do croes 1 do raebaidecht int saegail*; and in Z. 41, where the word is spelt *crois*; cf. W. *croesaw*, to welcome? 93. *Ulbu* (gl. *mataxa*), I have never found elsewhere; *mataxa* (*μάταξα*) means in Martial "raw silk;" it also meant "a cord or line." W. *ulw* (cinders) is the only Celtic word I know resembling *ulbu*. 94. *Bass* (gl. *palma*), acc. pl. *baasa*, gl. *palmas*, *Leabhar Breacc* copy of *Gildas' Lorica*. 95. *Basog* (gl. *alapa*) is obviously a derivation from *bass*.

96-101. *Bond* (gl. *planta*), *bonn* gl. *solea*, *infra*, = W. *bon* (base, sole), found in most Indo-European tongues: Skr. *budhna*, Gr. *πυθμήν*, Lat. *fundus* for *bundhus*, O. H. G. *bodam*, Engl. bottom, O. Norse *botn* (Kuhn, *Zeitschr.*, ii. 320), *Huzvāresh* and *Parsi buñda*, "ground, root" (Spiegel, *Zeitschr.*, v. 320). 97. *Feam* (gl. *mentula*), "a tail," O'R., who also has *feamach*, "dirty," which adjective Pictet (*Zeitschr.*, v. 348) compares with the Skr. root *vam*, *vomere*, *ধুৱ*, &c. As to *priv*, I doubt if I read the contraction (*þu*) rightly, and cannot explain it, unless perhaps as a derivative from the Lat. *privus*. 98. *Cdin* (gl. *emenda*, i. e. "damni reparatio," "satisfactio de jure laeso vel de illata *inuria*," Du Cange) a fem. i-stem; "rent, tribute, a fine, amercement," O'R., *cáin* seems to occur in Z. 592: *Is tacáir dúnna, acháin focheall asarchorp.* 99. *Cusle* (gl. *vena*), with the *u* infected, *cusile*, O'R. The voc. sing. is frequently heard in the conversation of the Irish peasantry: *achushla* (i. e. a *chuisle*) *mochridi*, "O vein [or pulse] of my heart!" *Cusile* is a fem. stem in *u*, and perhaps derived (by the frequent change of *þ* into *u*) from Lat. *pulsus*. The W. word for vein, *gwyth*, must on no account be compared with O. Ir. *féith*, gl. *rien*, gl. *fibra*, which, as Dr. Siegfried remarks, is the W. *gwden*, Eng. *withe*, Lat. *vitis*, *vieo*, *ιρέα*, O. H. G. *wida*, Skr. *vítikā*, a tie, fastening (Kuhn, *Zeita.*, ii. 133). 100. *Cich* (gl. *mamma*), dat. pl. *cichib* (gl. *mamillis*), *Leab. Breacc. Gild. Lor.* 101. *Cichin* (gl. *mammilla*) should probably be written *cích*, *cíchín*, as the present Irish is *cioch*, "a woman's breast," O'R.

102-105. *Uth* (gl. *mammula*), leg. *úth*? = (W. *uwd* *pap*, i. e. *pulmentum*?), if connected with Skr. *údhas*, Gr. *οὐθαρ*, *uber*, *udder*, M. H. G. *euter*, is an instance of an Ir. tenuis irregularly representing a Skr. aspirate medial. 103. *Retla* (gl. *stella*), gen. *retlan* (*Vis. Adamn.*), in O'R.; "readhlann, a. m. a star." 104. *Aotr* (*aether*) is W.

awyr = Lat. aer = O. Ir. aér, Z. 114: dat. sing. *responsit mulier*, lus atcondaire hisind *aer* | ni accai hi talmain a leitheid | atbélse no abéla ingein fil imbroind no abélam diblínaib mani thomliur inlussin. “The woman answered, ‘the herb thou perceivest in the air, and on earth thou seest not its like, and I shall perish, or the child in my womb will perish, or we shall both perish, unless I eat that herb.’—Trip. Life of Patrick, iii. 36. Cf. r. var, to surround. Whether in—105. *Aer* (gl. *aera*), the *aera* is for *aer*, or whether *aer* is *era*, is to me obscure.

106–110. *Scala* (gl. *cratera*), “a great bowl,” O’R.; Corn. *scala* (gl. *patera*), Z. 1122, Goth. *skalja*, Eng. shell; O. H. G. *scala* (O. French *jale*, *jalon*, *galon*, Eng. *gallon*?). If Z. is right (G. C. 1122) in thinking *scala* a German word, when and how could it have come into Irish? 107. *Greiddell*, “a gridiron,” O. W. *gratell* (gl. *graticula*, Z. 1094), Ital. *gradella*, Fr. *greille*, Engl. *grill*, from *craticula* (Mart. 14, 21), Med. Lat. *graticula*, a dimin. of *crates* (see Diez, E. W. 180). 108. *Talam* (gl. *terra*), gen. *talman* (= *talmanas*), a fem. n-stem, perhaps identical with W. *talm*, the m of which, by the phonetic laws of Welsh, must stand for mn, mm, or mb. *Talam* has nothing to do with Skr. *dhanvan*, which Kuhn (Beitr., i. 368, 369) has identified with the Lat. *tellus* for *telvūs*; *talam* was thus declined in O. Ir. :—

FEM. n-STEM.

Stem, *talaman*.

Sing.	Dual.	Plur.
N. <i>talam</i>	dí <i>thalam</i>	<i>talmain</i>
G. <i>talman</i>	dá <i>talman</i>	<i>talman</i> (n)
D. <i>talmain</i>	dib <i>talmanaib</i>	<i>talmanaib</i>
Ac. <i>talmain</i> (n)	dí <i>thalam</i>	<i>talmana</i>
V. <i>a thalam</i>	a dí <i>thalam</i>	a <i>thalmana</i>

109. *Suiste no sgiurse* (tribulum), “a flail or a scourge,” *suist* = *fustis*, W. *fust* as *srian* = *frēnum*, W. *ffrwynn*, *seib* = *faba* (Skr. r. *bhaksh*, Gr. *φαγη*), W. plur. *ffa*, *srogell* = *flagellum*, W. *ffrowyll*, &c. *Sgiurse* seems taken from the Engl. scourge. The etymology of—110. *Baile* (gl. *villa*), the Bally so common in Irish topography, is obscure to me. If, notwithstanding the singleness of its *l*, we connect it with the Med. Latin *ballium*, we are only led from one difficulty to another—for who shall explain *ballium*? The earliest instance I have met of the occurrence of *baile* is in the Trip. Life of Patrick, iii. 12: *tanic victor do ingabail* (leg. *imgabáil*?) *patrice asin port corraboi immuiniu draigin boi i toeb in baile*. “To avoid Patrick, Victor went from the house till he was in the brake of thorns at the side of the *baile*.”

111-115. *Artán*, as I venture to read the urtan of the MS. (gl. *villula*), I have not met elsewhere. It is a dimin. of art, "a house, tent, tabernacle," O'R. 112. *Slige* (gl. *via*), a base in *t*, if *sligthib*, gl. *naribus*, in Gildas' *Lorica* be correctly spelt. Says Cormac: *Slige*, din, do scuchad charpat sech araile, doróntha fri himcomarc dá carpat i. carpat ríg oecus carpat epcoip, con dechaid cach áe dsb sech araile. " *Slige*, then, for the passage of chariots by each other: made for the passage of two chariots, to wit, a king's chariot and a bishop's chariot, so that each of them may pass by the other." 113. *Bethu* (gl. *vita*), a masc. t-stem = O. W. *bywyd*, Bret. *buez*, O. Ir. gen. sing. *bethad* acc. *bethid* (n) = *bivataten* (or -tin?). The root is *biv* (the adj. *biu* = *bivas*); cf. Skr. *jiva* for *giva*, Goth. *qvius*, Eng. quick, Gr. *βίος*, Lat. *vivus*. 114. *Lubh* (gl. *herba*), gen. *lubae*, *lube*, Z. 18, 777; abl. *dind luib* (gl. *de rosa*), Z. 232, = Eng. leaf, Goth. *laufs*: *lub-gartóir* (gl. *olitor*), Z. 45; *lub-gort* (a garden), in the so-called Annotations of Tirechan preserved in the Book of Armagh; cf. the Corn. *luworach* *guit* gl. *virgultum*, Z. 817. 115. *Coill* (*silva*), a fem. i-stem, W. *cell*, pl. *celli*, Corn. *kelli*, gen. *coille* in Cormac v. *Ana* :—Ba bind gair *choille* loinche Um ráith Fiachach maic Moinche, i. e. "Sweet is the voice of the wood of blackbirds [ad v. *vox silvae merulosa*] round the ráth of Fiacha son of M." *Coill* in Z. is always spelt *caill*, and only occurs in compounds: *mirtchaill*, gl. *myrtetum*, *escalchaill*, gl. *esculetum*, *olachaill*, gl. *olivetum*, gen. pl. *innan olachaille*, gl. *olearum*, Z. 821. May we identify this word with Lat. *collis*?

116-120. *Slat* (gl. *virga*), a fem. á-stem = *slattá*, is, with its diminutive *sláttín*, to be compared with the W. *llath*, *yslath*. Compare—118. *Móin* (gl. *grunna*, a bog), apparently a fem. i-stem, with W. *mawn* (turves). In W. *mign* (masc.), *migen*, *mignen* (fem. a bog, quagmire), the *g* must have been a *e*, which could hardly have fallen out in Irish. 119. *Fod* (gl. *gleba*), leg. *fód*, "a clod of earth, sod, soil, land."—O'R. 120. *Bothan* (gl. *casa*); perhaps we should read *bothán* ("a little tent," according to O'R.), from *both* (house), W. *bod*, cf. Eng. *booth*; *both* seems to occur in composition in Cormac: *tic iarum Find don fuar-boith deóg lai, con faca in colainn cen cenn*: "colann sund cen cenn," ol. *Find*; [afterwards *Find* came to the hut in the evening, and he saw the body without the head: "a body is here without a head!" said *Find*].

121-126. *Cocall* (gl. *cassula*). Cf. "The cuculla, sometimes called *casula* and *capa*, consisted of the body and the hood, the latter of which was sometimes specially termed the *casula*." In a note, Dr. Reeves, from whose noble edition of the *Vita Columbae* I have made this quotation, spells the word *cassula*. *Cocall* is one of those Celtic words

which, by the influence of the Church, has become universal. Diefenbach (*Celtica*, i. 122) quotes Martial:—

Gallia Santonicō vestet te bardocucullo;
Circopithecorum penula nuper erat.

And compares Bret. *kougoul*, Corm. *cugol*, Engl. *cowl*. 122. *Cro* (leg. *cró*?), before which I have ventured to put *casula*, the dimin. of *casa*, occurs *infra* (*cro cáerach*, gl. *ovile*), and is explained “a hut, hovel, pen, cottage, fortress” (?) by O’R. 123. *Camra no seomra* (gl. *camera*); the former is from the Latin, the latter from the Anglo-Norman. 124. *Dorus* (gl. *porta*), W. *drws*, Corn. *darat* [*sic* in Z., but *daraz* in *Lhwyd*] (*ostium*), Lithuanian *durrys*, Skr. *dvāra*, Gr. *θύρα*, Lat. *fores*, Goth. *daur*, Slav. *dver*, Engl. *door*, dat. plur. *dinaib doirsib* (gl. *de portis*), Z. 749. 125. *Comla* (gl. *valva*), gen. *comladh*, *infra*, occurs in the *Leabhar Breacc*, cited by Petrie, R. T., 400: *comla* gered friss 1 gerrend *maróci* (leg. *maróce*?) *furri* (a gate of suet to it, and the short head of a *maróe* upon it). 126. *Cliath* (= *crates*, *hurdle*), Med. Lat. *cleta*, O. W. and Corn. *cluit* = *cléta*, mod. W. *clwyd*, occurs in the Irish name of Dublin, *Baile an atha cliath* (the town of the ford of hurdles), also in Z. 21, 114. Fr. *cliae*, Provençal *cleda*.

127-131. *Marcach na comladh* (gl. *digma*) is altogether obscure to me; *marcach* is literally horseman—W.; “*marchauc* (*equestris*) *ortum e Gallico vetusto marca* (*μάρκα*, *τριμαρκούσια*, ap. *Pausan.*),” Z. 47. 128. *Lasair* (gl. *flamma*), gen. *lassrach*, marg. gloss on Patrick’s hymn in Lib. Hymn. The 3rd pers. sing. pret. act. of the verb *lasaim* occurs in *Fiac’s* hymn:—

Dofaith fades co Victor, ba hé aridrálastar:
Lasais in muine im bai, asin ten adgládastar.

He went southwards to Victor, he it was that spoke to him:
The bramble-bush wherein he [Victor] was flamed—from the fire he called.

The word is probably connected with *loscad*, Z. 143, W. *llosg*, Corn. *leski*. 129. *Camradh* (gl. *cloaca*). O’R. cites from Shaw, *camrath*, “a gutter, sewer, jakes;” I have not met the word elsewhere. 130. *Senmdthair*, “a grandmother” (O. W. *henmam*), from *sen* (old) = *sinas*, W. *hen*; cf. Zendhana (Spiegel), Gaulish *senomagus*, Lat. *sen-ex*, *Sen-e-ca* (compar. *siniu*, Z. 283, and *sinithir* [Lib. Hymn. gloss on the *Altus Prostitor*]), O. W. superl. *hinham*, leg. *hinam*, Z. 305, and *máthair* = *μήτηρ*, *mater*, *mother*, Skr. *mátr* (*mátar*), from the root *má* (to create?), was declined in O. Ir. like *athir* (v. *suprd*), except in the gen. plur., which was *máthar* (n.). 131. *Sechrán* (gl. *devia*, i.e. *deviatio*), O’R. *seachrán*, “an error, straying,” has been taken into the Anglo-Irish dialect in the phrase, “going on the *shaughraun*.”

132-136. *Land* (gl. *scama*), if we take *scama* to be for *scamma*, an arena = *σκάμπα*, “a place

“a place dug out and sanded”¹, land is the W. *llan*, “area, yard, church.” It occurs as the last element of a compound in Z. 168: *isind ith-laind*, gl. in area (i. e. in the threshing-floor). If, however, as is more likely, *scama* is for *squama*, we may quote O’R. : “*lann*, a. m. a scale of a fish.” 133. *Lég lóymar* (a precious stone), *lég* (stone), O. Ir. *liacc*, W. *llech*; cf. the river-name *Licca* in Venant. *Fortun.* Z. 174, and the O. Sax. *leia*, i. e. *leja* for *lēa* = *lēha* *lapis*, Glück, 19. In O. Ir. *liacc* is a *cc*-stem, and either *masc.* or *neut.*, I have not ascertained which. *Lóymar* is an adjective, formed by adding the common suffix *-mar* to *lóg* (merces, pretium): gen. sing. “*sti-pendium* ainnm ind *lóge* doberri do miledaib ar milte” (stipendium is the name of the price that is given to soldiers for military service), Z. 577; *hilluag* mo saethir (“in reward of my labour”), *Book of Dimma* macc *Nathi*; *lóg*, W. *llog*, is perhaps connected with Lat. *lōcare*, loc-arium. May we also venture to adduce Goth. *laun*, Engl. loan? 134. *Fuindeo^g*, “*fuinneog*, s. f. a window,” O’R., reminds one of the O. Norse *vindauga* (wind-eye), Engl. window; Ir. *seinistir*, W. *ffenestyr*, Corn. *fenester*, Bret. *fenestr*, are directly from the Latin. 135. *Gabhal*, gl. *furca*, (W. *gaf*, hardly *gebel*, a pickaxe), in Z. 731 is *gabul* (gl. *furca*, gl. *patibulum*), which spelling is strange, as the Med. Lat. is *gabalus*, *gabala*, *gabalum*, O. H. G. *gabala*, Engl. *gavelock*. 136. *Pelleo* (gl. *sportula*, a small basket) is “a basket made of untanned hide,” as O’D. considers. It occurs in Cormac’s Glossary, and comes, of course, from *pellicens* (made of skins), and this from *pellis* = Eng. *fell*, &c.

137-141. *Ossadh* (gl. *treuga* = truce). 138. *Milan* (gl. *urna*), not in O’R., is one of a long series of names of different-sized water-vessels, of which we shall hear more when C. publishes his invaluable glossaries. 139. *Cogad* (war), gen. *cogaid*, n. plur. *cogtha*, O’D. Gr. 87, like some other nouns of his first declension (a-stems) is, I strongly suspect, a neuter. How else can we account for the vowel-ending in the nom. plur. of *aonach*, *ualach*, *mallach*, *éadach* (O. Ir. *étach*, a neut. a-stem), *bealach*, *órlach*, *sgéal* (O. Ir. *scél*, a neut. a-stem), &c.? Neuter a-stems were thus declined in O. Ir. :—

A NEUTER a-STEM.

Stem, forcitala.

Sing.	Dual.	Plur.
N. <i>forcetal</i> (n̄)	dá <i>forcetal</i>	<i>forcetla</i>
G. <i>forcitil</i>	dá <i>forcetal</i>	<i>forcetal</i> (n̄)
D. <i>forcitul</i>	dib <i>forcetlib</i>	<i>forcitlib</i>
Ac. <i>forcetal</i> (n̄)	dá <i>forcetal</i>	<i>forcetla</i>
V. a <i>forcitil</i>	a dá <i>forcetal</i>	a <i>forcetla</i>

With

¹ See an interesting note by Dr. Todd, Lib. Hymn., 75.

With cog-ad Glück compares the Gaulish name *Cog-i-dumnus*, *sed qu.* as the *g* is unaspirated in Mod. Irish. Cf. Marti *coedio*? hardly the Lat. *pugna*. 140. *Fuiseog* (gl. *alauda*), “a. f. a lark”—O’R.; cf. W. *guichell*, “a bird,” Pughe. The Welsh name for a lark is *uchedydd*, Corn. *evidit*, Bret. *echouedez*. 141. *Bairgen* (gl. *garga*) = W., Corn., and Bret. *bara* (*panis*), Z. 1122¹; in O’R. *báirghean*, “a cake;” gen. sing. fer *dénma bairgine*, gl. *pistor*, i. e. *vir faciendi panis*, Z. 462. The word often occurs in the conversation of Anglo-Irish children, *barnbrack* (O. Ir. *bairgen brecc*, speckled cake) being one of their favourite comestibles. *Garga* I have been unable to find in any Lat. dictionary.

142-146. *Cethramadh* (fourth, O. W. *petguard*, now *pedwyryd*, m. *petguard*, now *pedward* fem.). The *-ma-* here seems inorganic, and introduced from the false analogy of *sechtm-ad*, *ochtm-ad*, *nóim-ed*, *dechm-ad*. A similar remark applies to *óenmad* = W. *unvet*, Z. 330. 143. *Sruban* (gl. *merenda*, a luncheon) I have not met with elsewhere. O’R. has *srúbóig*, “a mouthful of any liquid;” and *srubhóg*, “a cake baked before the fire.” With the latter our *sruban* is probably connected. 145. *Srubán mara* (*bucealla*, i. e. *buccinula*?), is apparently a “cockle” (*srubán*, O’R.). *Groim* (gl. *buccella*, a morsel), stem in *n*; cf. O. Sax. *gruomon* (mica). 145. *Cogar*, “s. m. a whisper,” O’R. 146. *Colpa* (gl. *tibia*, the shinbone) does not agree very well with O’R.’s “*calpa*, s. m. the calf of the leg.” The word occurs in Corm. v. Ferend.

147-151. *Tarr* (gl. *festucula*, a little stalk or straw), now means “the lower part of the belly,” and is still found in a phrase used in reference to a childless man, viz., *nír’ fas dadam assa tharr*. 148. *Mong intslindein* (gl. *honplata*), “hair of the shoulder,” i. e. mane, which meaning does not agree well with that of *ἀμορλάτη* (shoulder-blade), for which word I am indebted to one of my friend Littledale’s ingenious conjectures. Observe the form of the gen. sing. masc. of the article before aspirated *s*. In O. Ir. *d* before an *s*, or *sr*, or *sl*, which has been flanked by vowels, regularly becomes *t*. The proof of this proposition, which would occupy overmuch room here, may be found in Part iv., vol. i., of the “Beiträge” before referred to. It is enough here to say that *int slindein* may be proved to have been *sandislindeni*; and that the Mod. Ir. ant *ech*, “the horse” (phonetically written an *t-ech*) was of old *san(d)as akvas*. 149. *Cengal* (gl. *junctura*), W. *cengl*, both probably from Lat. *cingulum*. 150. *Feoil na fiacal*, “flesh of the teeth,” i. e. gums; *feoil*, a fem. i-stem in Z. 23, ind. *féusil*, “the flesh;” *fiacal*, gen. pl. of *fiacail*, a fem. i-stem², which occurs in one of the St. Gall incantations

¹ *Bara* and *gouin* (wine) compose the Fr. word *baragouin* (gibberish).

² In the gen. pl. Mod. Ir. has lost all declensional distinction between fem. stems in *d* and *i*; in the old language the gen. pl. of *fiacail* would have ended in *e*. Thus *nime*, *dáile*, *caille*, are respectively the genitives plur. of *nem* or *nim* (heaven), *dúil* (a thing), *caill* (a wood).

incantations, Z. 926: *ind ala fiacail airthir a chinn* (one of the two teeth in the front of his head), the adj. *fiaclich* gl. *dentatam*, acc. sing. fem. of *fiaclich*, is in Z. 22. 151. *Sine seain*, the uvula, lit. John's teat; *sinsean* in O'R.

152-156. *Butun* (biturria); *butun*, according to O'D. and C., is now used for a blacksmith's paring-knife. The Lat. *biturria* is obscure; perhaps it may be for *biturrius*, *bitorius*, Fr. *butor* (bittern); if so, we should probably read the Irish word *butur*, which word, however, is not known. *Batura* (patena in Diefenbach's valuable collection of Med. Lat.-Germ. glosses) is the only other Med. Lat. word I know like *biturria*. 153. *Didean*, "protection, defence," O'R., which corresponds well enough with *tectura*, occurs *infra* in the form *ditin* (gl. *tegmentum*, gl. *tegimen*). In O. Ir. the word is *ditiu* (gl. *teges*, gl. *velare*, Z. 79), gen. *diten*, dat. *ditin*. 154. *Luirech*, W. *lluryg*, from Lat. *lôrica* (a corslet of thongs), which alone furnishes the etymon, viz., *lorum*. The earliest instance of the occurrence of this word is in Fiac's hymn, v. 26:—

Ymmon doroega it' biu bid *luirech* *diten* do *cach*:
Immut il laithiu in messa régat fir hérenn do bráth.

The hymn thou hast chosen in thy lifetime shall be a corslet of protection to every one:
Around thee on the Day of Doom the men of Ireland shall come for judgment.

(Here *luirech* is used in its secondary signification of a religious composition supposed to protect the soul in the same way that a corslet guards the body.) In the poem commencing "Cris finnáin," Z. 933, we find the word with its primitive meaning: *luirech* *dé dum' indegail ota* [leg. *ótá*] *m' ind gom' bond*, "God's corslet to protect me from my crown to my sole." 155. *Aithléine* (gl. *antiquula*, if I read the Latin rightly) means, according to C., "a shirt cast-off" (on account of its age); cf. *aithle*, "an old cloak" —Corm. "Aith, or ath," says O'D. (Gram. 272), "has a negative power in a few words, as *aithrioghadh*, 'to dethrone'; *aththaoiseach*, 'a deposed chieftain'; *aithchléireach*, 'a superannuated or denounced clergyman'; *athlaoch*, 'a superannuated warrior, a veteran soldier past his labour.'" I have not met examples of this power of *aith-* in Z., where *aith-* (= Skr. *ati*, beyond) generally has the force of the Latin *re-*. 156. *Mir* (mica, offula) occurs in Z. 25 (with the neut. article), as the last element of a compound: *a conmir* (gl. *medicatis frugibus offam*), "the dog's-bit."

157-161. *Faighin*, W. *gwain*, Corn. *guein*, Bret. *gouin* = *vagina*; whence Ital. *guaina*, Fr. *gaine*. 158. *Caile dabha* (gl. *famula*), "girl of (the) tub;" *caile*, a fem. iâ-stem, occurs in Corm., and is compared by Bopp with Skr. *kanyâ*, Z. *kainê* (maiden), as *aile* (another) = *anya*. Hence the diminutive *caillín*, so often heard in the conversation of the Irish peasantry. *Caile* was thus declined in O. Ir.:—

A FEM. *id*-STEM.Stem, *calid.*

Sing.	Dual.	Plur.
N. caile	dí chaili	caili
G. caile	dá caile	caile (n)
D. caili	dib cailib	cailib
Ac. caili (n)	dí chaili	caili
V. a chaile	a dí chaili	a chaili

Dabha, gen. of *dabhach*, which subsequently glosses *caba*; cf. Eng. *tub*? 159. *Bó* (a cow), O. W. *bou* (in *boutig*, gl. *stabulum*, i. e. *domus vaccarum*, Z. 1079) = *βοῦς*, Lat. *bos*, *bov-is*, Skr. *gāus*, gen. sing. “monasterium quod Latine *Campulus Bovis* dicitur, Scotice vero *Ached-bou*,” *Vita Columbae*, ed. Reeves, p. 121, where two other readings of the Irish are given, viz., *achetbbou*, *achadh bō*: gen. dual. macc dá *bō*, Corm. sub v. *Deal*. 160. *Uisce*, “water” (whence “whiskey,” i. e. *uisce beathadh*, *aqua vitæ*), has been considered *supra*. 161. *Adbar*, gl. *idiogina* (*ideogina*?), afterwards glosses *thema*, and is, according to O’R., “a cause or motive; a subject or matter to be converted into some other form.” *Tordelbac[h]* a mac, *adbur ardríg erend*: “Tordelbach his son, *materies* of a monarch of Ireland” (i. e. crown-prince), *Annals of Boyle*, cited and translated by O’D., Gram. 445. *Adbar* occurs in Z. 337: *rotbia adbar* *fáilte* “erit tibi causa *lætitiae*.”

162-166. *Calptach* (gl. *bínna*); Ir. and Lat. here equally obscure to me. O’D. thinks *calptach* an unfledged bird, sed qu.; *binna* is explained *præsepe* in the Med. Lat. Dictionaries. 163. *Gamain arain* (gl. *benna*) is also obscure to me; O’D. says that *gamain* is a yearling calf; but what is *arain*, and what is *benna*? 164. *Calpach*, gl. *juvenca* (spelt *colpach* by O’R.) is, according to C., a heifer from her second to her third year. 165. *Cuindeog*, O’R., *cunneog*, “a. f. a churn, a pail” = W. *cunnaug*, milk-pail. 166. *Edrath* gl. *mulcra*, or, perhaps, *mulca*), is, according to O’D., “milking-time; but we may also read the Ir. word *edradh*, and compare O. Ir. *étrad* (*libido*), the dat. and acc. sing. of which are found in Z. 433, 452.

167-172. *Corrog* (gl. *oba*, for which I have put *opa*, is obscure, *opa*, i. e. a hole) seems connected with O’R.’s *corr*, “a pit of water.” 168. *Gealán na súl*, “the white of the eyes;” *gealán*, from *gel*, white; O. Ir. comp. *gilither*, O’D., Gr. 120. Christ is called by Oengus céle *dé*, “the white sun that illuminates heaven with much of holiness” (*gel-grian forosma riced cu méit nóibe*); *súl* gen. pl. of *súil*, of which more

infra.

infra. 169. *Taiborne*, from Lat. *taberna*, as—170. *Personacht* from *persona*, *Bicairrecht*, from *vicarius*, ~~as~~—171 and 172. *Cabillanacht*, from Med. Lat. *capellanus*.

173–176. *Abdaine*, better *abbdaine* (abbey), a fem: iā-stem; gen. sing. occurs in Leab. Breacc, cited by Dr. Petrie (Tara, 76), isin nomad (leg. noi maid?) bliadain déc *abbdaine* Cormaic (in the nineteenth year of the abbotship of Cormac), whence it appears that abbdaine is applicable to the office as well as the place. 174. *Buail* (gl. *vaccaria*, a cow-house), spelt *buaili*, *buailidh*, in O'R., occurs *infra* in *buailo dam*, gl. *bostar*. It is from the Lat. *bovile*, with loss of the *v* between vowels, according to rule in Irish. 175. *Provinces* (province) is *proibhinnse* in Keating, who calls the Pale *proibhinnse Gallda*; it is, of course, from the Lat. *pròvincia*. 176. *Cathair airdeasbuig* (oppidum archiepiscopi): *cathair* has been considered *supra*, No. 13. Note in *airdeasbuig* the transposition (p) s-b-g for p-s-c-p; and compare *cengcedais* with *πεντηκοστή*, *coisreachad* (*infra*) with *consecratio*, *eisdeacht* = O. Ir. *étscht*, and *beurla* = O. Ir. *bérlé*.

177–181. *Eaglais*, O. Ir. *ecclais*, gen. *ecailleo*, *ecoleo*, a fem. i-stem, from *ecclesia*, with change of declension. 178. *Athairtalmhan*, yarrow, milfoil; literally *pater telluris*; wrongly spelt by O'R. *atairtalmhuin*. *Athair* and *talmhan*—gen. sing. of *talam*—have already been noticed. Observe the non-aspiration of the *t* in *talman*, in consequence of *athair* being a consonantal base. 179. *Blaesc* (gl. *testa*) is *blaosc*, a shell in O'R. 180. *Brothrachan* (gl. *sabribarra*). *Brothrach*, according to O'D., is a royal garment. 181. *Cenbaran* (gl. *uolua*); here again the Ir. and Lat. are equally obscure to me.

182–186. *Buathbhalla* *liath* (gl. *artemisia*, wormwood, mugwort) is, according to C., “the great thistle;” according to O'D., “the gray ragweed;” *liath* (gray) = O. Welsh *luit* (*fucus*), now *llwyd*. 183. *Lus na fiadh* (herb of the deer); *lus*, W. *lysieuyn*, pl. *lysiau*; *fiadh* gen. pl. of *fiadh* (s. m. gen. *fiaidh*); W. *hydd*? though certainly Irish *f* can never be = W. *h*. 184. *Biror*, afterwards spelt *birur* (gl. *nasturtium*), W. *borr*, Corn. *beler*, is now *biolar* (cresses), with change of *r* to *l*. *Biror* is fancifully derived by Cormac from *bir*, edge, and *or*, hair, the cresses being, as it were, the hair on the edges of wells and rivers. 185. *Feelug* (gl. *genista*, broom), not in O'R. 186. *Garbog* (gl. *ea*) is “the coarse brassica,” according to C.

187–191. *Mordrech* = meretrix, from which it is derived. 188. *Faochog*, a shell, cockle? occurs *infra* (194). 189. *Marclach*, “a horse-load,” according to C. (*marclach* *cruithnechta* occurs in the Trip. Life of P.), from *marc* (horse)—W. and Corn. *marc*, which we have met above in *marcach*. 190. *Bona* (gl. *solea*) = *bond*, v. *supra*. 191. *Bile*, masc. iā-stem, correctly explained “a border” by O'R.; W. *byl*, masc. “brim, edge.” The word occurs in a beautiful old poem attributed to Columcille, and quoted in full

by Dr. Reeves. (Vita Columbæ, 285, 288.) Unfortunately the spelling has been modernized. I will try to restore the pure orthography, and adopt Mr. Curry's translation:—

Diambad lim Alba uile	Were all Alba mine,
O' thá brú co á bille,	From its centre to its border,
Rop ferr limas ait taige	I would prefer to have the site of a house
Occam ar lár caem-Daire.	In the middle of fair Derry.
Is aire caraim Daire	The reason I love Derry is
Ar á reide, ar á glaine	For its quietness, for its purity,
'Sar imad á aingel find	And for the multitude of its white angels
On chiunn co roich ariale.	From the one end to the other.

192-196. *Uachtar* (gl. *impedica*); *uachtar* is the upper part, O'R.'s *uachdar*; but *impedica* is altogether obscure to me. *Uachtar* also means "cream;" and *uachtar* go tóin, "cream to the bottom," is, according to C., "a plant supposed to possess the property of turning all the milk into cream when the milk-pail is scoured with it."

193. *Smir* (marrow); W. *mer*, cf. O. Norse *smior* (butter), Eng. *smear*, occurs in the exceedingly old tale of the "Fled duin nan géd," ed. O'Don. p. 70:—Ní roan sum din co tardad enáim for méis dó . . . ocus toimlid á *smir*, ocus á feoil asáithli; "he stopped not till a bone was brought on a dish to him, . . . and afterwards ate [eats] its marrow and flesh." 194. *Faochog beg*, a periwinkle, lit. "a little shell." 195. *Grainseach* (gl. *grangia*), *grainseach*; O'R. "a *grange*, a *farm*." 196. *Cero*, O'R. *cearc*, a hen; cf. *cercedas*, gl. *gallinaceus*, Z. 765; the resemblance to the Gr. *κίρκος* seems accidental.

197-201. *Ilur* (eagle); W. *oryr*; Corn. gl. *or*; Bret. *orer*, *or*; Goth. *ara*, gen. *arins*; O.H.G. *aro*. 198. *Arg* (from *arca*), "a chest, coffer," O'R.; so 199—*Ciste* is from *cista*. 200. *Ciarach*, a hen blackbird, perhaps connected with *ciar* (*fuscus*), whence the name *Ciarán*, which occurs in an old obituary notice (Z. *praef. xxxii.*), *bás Muirchatho maic Mailedúin hi Cluain maccunois á imda-Chiarain* (death of Muirchad, son of Mailedúin, in Clonmacnois, from Ciarán's bed). With *ciar* = *céra*, we might, perhaps, compare *κελαινός*, Skr. *kála*, Lat. *caligo*. 201. *Caog* (gl. *monedula*, a jackdaw); cf. W. *coeg-fran* = *coeg* + *fran*. Engl. *chough*.

202-206. *Spideoig* (gl. *philomena*), "a nightingale," O'R.; generally applied to the robin redbreast. 203. *Colum*, for *columb* = *columba*; cf. Lat. *palumba*; *ciadcholuim*, gl. *palumbes*, Z. 752; cf. Corn. *colom*; gl. *columba*, *oudon*; gl. *palumba*, Z. 1113; W. *colomen*; Bret. *koulm*, *kłom*. The final *b* is still retained in *Colomb* *cille* (Book of Armagh, 15 *b*, 2), gen. sing. "eductio martirum, i. e. ossuum *Colubim* *cille*" (ib. 16 *a*, 1), "Columb crag" (Vita Col., ed. Reeves, 19, 20); and in the tenth century inscription on the case of the Book of Durrow (see Vita Col. ed. Reeves, 327), which Rod. O'Flaherty has copied on a fly-leaf at the beginning of that MS.:—¶ Oroit

acvs bendacht *cholwimb* chille do flavnd macc mailsechnaill dorig herenn lasan-dernad acumddachso ([the] prayer and blessing of Columb of [the] Church for Fland, son of Mailsechnall, for [the] King of Ireland, by whom this case was made). 204. *Crebhar* (gl. lucifugia); *oreabhar* is a woodcock, according to O'R.; cf. W. *creyr*, a heron. 205. *Ferbog* (gl. capreola, a roebuck), in O'R. *fearboc*, *earb*, *earboc*; Gael. *earb*, *earbag*, Corn. *yorch*, gl. *caprea*, Z. 1115; W. *iwrch*, Bret. *iourc'h*. The unaspirated *b* in *ferbog* is a medialized *p*; cf. *heirp* (gl. *dama*, gl. *capra*), Z. 78. May we also compare Lat. *hirpus*, *hircus*, Sabine *fircus*, with which Weber (Zeits. vi. 320) connects Tacitus' *alces*, A. S. *elch* (Eng. elk)? 206. *Coreach mara* (gl. *rostigola*, *infra* gl. *curiolus*), some kind of sea-bird, perhaps the curlew. The nearest thing I know to *rostigola* is *rusticula*, but this is a heath-cock.

207-211. *Dreolan* (leg. *dreólan* ?); W. *drywyn*, a wren, = Ir. *drean*, "the king of all birds;" the "avis regulus," for which *aurigola* seems to stand. 208. *Nenntóig* (gl. *urtica*, a nettle), spelt with two n's—O'D. Gr. 19; O'R. *neantóig*, *neanta*; *nenaid* (nettles) occurs in Cormac, but I omitted to note where. 209. *Connlach* (gl. *arista*), a collective, "stubble," "straw"—O'R.; applied in Clare, according to C., to *stalks* of rape; *arista*, however, is the beard of an ear of grain. 210. *Coinnlin* (gl. *stipula*, a corn-stalk), applied, according to C., to a *single* stalk of rape; cf. *connall*, gl. *stipulam*, *colligendo*, Z. 731; W. *cynnull* yd, "ingathering of corn." 211. *Seimin* (gl. *fistula*, reed), "a bulrush"—O'D.; "blackheaded bog-rush," O'R.; probably a deriv. from *séim* (gl. *macer*; gl. *tenuis*, Z. 23, 261).

212-216. *Monadan* (gl. *moneta*), bogberry, leg. *mónadán*, l. w., perhaps connected with *móin*, a bog. 213. *Glacarba* (a handful of corn); *glac* (hand, palm); *arba* (for *arban*?) O'R.'s "arba, a f. corn" (he is wrong as to the gender, for ith *in* *arba*, gl. far, occurs *infra*); cf. W. *erfin*. 214. *Glac saiged* (gl. *pharetra*); here *glac* must mean a quiver-like receptacle; *soiged*, better *saiged*, = *sagittán*; gen. pl. of *saiged*, anciently *saiget*; W. *saeth*, from Lat. *sagitta*; for if the word were Celtic, the initial *s* would have become *h* in Welsh. Thus, in Colmán's hymn (Lib. Hymn. fol. 5 b):—

Cech martir, cech dithrubach, cech nöeb robai in gemmna,
Rop sciath dunn diarn imdegall, rop *saiget* uan fri demnai.

Let every martyr, every hermit, every saint who lived in purity,
Be a shield to us, to defend us; be an arrow from us against demons!

216. *Ga* (gl. *hasta*) = *gaisas*; *gaide* (gl. *pilatus*, Z. 64) = *gaisatias*, the *s* being lost between vowels, as in *siur* (sister); *faran* (*isarn* = iron); *giall* (a hostage) = O. H. G. *kisal*; *iach* = *esox*, *esucius*, W. *eawg* (salmon), Corn. *ehog*, &c. Cf. with *gaisatias*, n. pl. masc. *gaisatii*, *gaisati*, the Gaulish tribe-name *Γαισάτοι*, Polyb., which, however,

seems a stem in *a*, not in *ia*. See Z. 64, note; W. *gwaew*, pl. *gwewyr*, Z. 119, Corn. *gew*, Z. 152, seem the O. Ir. *faebur* (edge), Corm. v. *Dimesse*.

217-221. *Seideth gáithe no bulga*, gl. *flabella* (a blast of wind—cf. *flabra*—or a bellows; cf. *flabellum*); *seideadh*, O'R.; W. *chwythiad*, Ir. *siataim* = Bret. *c'houézaf* Corn. *huethaf*; *gáithe*, gen. s. of *gáith*, a fem. i-stem, which we have already found in the quatrain quoted from the St. Gall Priscian; *bulga* (bellows?) must be connected with *bolg* (bag); O. Ir. *bolc*, gl. *uter*; *bulgas* Galli *sacculos scorpeos vocant*, *Festus*, Z. 17; Goth. *balga*, and Aeol. *βολγός* (= *μολγός*, hide). 218. *Cerdcha* (gl. *fabrica*), a smithy, forge, occurs twice in Cormac (sub vv. *Ca* and *Nescbit*). In Z. 70 it is spelt *cerddchae*, and glosses *officina*; *cerd* (formator, faber), gen. *cerda* (*cerdcha*, i. *teg cerda*, Corm.); acc. *coird* (Brogan's hymn, 79) is a *masc.* i-stem, from the root *CAR*, Skr. *kr*, to make, whence also *cerd* (art), a *fem.* i-stem; gen. dual; mic *dá cerda*, pseudo-Oengus, cited by Dr. Todd, Lib. Hymn, p. 85. *Cae, ea* (W. *cae*, *caiou*, gl. *mumenta*, Z. 291), has probably lost a *g*; cf. O. H. G. *hag* (stadt), N. H. G. *gehege*, Fr. *haie*, Eng. hedge. 219. *Mesgan* (gl. *massa*), leg. *mesgán*, now, I believe, applied to a lump of butter, shaped like a sod of turf. 220. *Bláthach* (gl. *bandaca*) is butter-milk; gen. *bláthaigh*. 221. *Lind*, leg. *linn?* (gl. *cervisia*), ale; O'R., *linn*, *lionn*, s. f. Gael. *leann*, W. *lyn*.

222-226. *Fual* (gl. *urina*), stem, *vôla*; cf. Skr. *vâr*, *vâri* (water); *oūpor*, harn?; gen. *fusail*, occurs in one of the St. Gall incantations (Z. 926). “*Ar galar fudil?*” (against disease of the urine, strangury?). “*Dumesurcsa diangalar [mo] fudil-se*” (I save myself from great disease of my urine). “*Focertar inso dogrés i maigin hi tabair thúal?*” [thúal = do *fúal*]. (Let this be placed continually in [the] place wherein thou makest thy water). 223. *Sgél* (gl. *fabula*), O. Ir. *scél* (*narratio*, *nuntius*), nom. and acc. plural *scéla*; a neuter a-stem¹; gen. plur. *scél* (n), which before *b* becomes *scél* (m),

¹ The mod. Irish nom. and acc. pl. is *sgéalta* (*sgéal-i-a*), as in *seol-i-a* (snail); *ceol-i-a* (melodies); *néal-i-a* (clouds), where the *i* is what Bopp would term an inorganic addition to the base, but what Curtius would call a determinant. Another inexplicable *i* is found in some dialectical verbal forms: thus, *biomuis-i* (let us be), in S. Leinster and E. Munster (O'D. Gram. 169); *glanamuis-i* (let us cleanse), in Kilkenny (ib. 180); *glanfamuis-i*, *glanfahuis-i* (we would, you would, cleanse), Kilkenny (ib. 182). All through Ireland this *i* occurs (sometimes medialized) in the 1st and 2nd pers. plur. pres. act., and 1st pers. sing. fut. act., as *glanamai-d* (we cleanse); *glan-i-aidh* (ye cleanse); *glanfa-d* (I will cleanse). Cf. ar *sein bera-i-ss* einech do *sgena* [ib.], “on him I will take revenge (?) of daggers” (Rumann, Petrie, R. T.); compare also *tánais-i-e* (second), O'D., Gram., 123, for Z.'s *tanise*. The so-called determinant is not used in the O. Ir. declension, but a *t* occurs in two or three conjugational forms. Thus, *guidmi-t*, Z. 143 (we pray); *logmai-t* (we forgive); *proimfimi-t* (we shall prove); in perfects like *asrubur-t* (I said), *asrobar-t* (he said), and in the third pers. plur. of the secondary present, e. g., *domei-t-is* (they were

(m), as in a verse in a poem on the characteristic virtues of the saints of Ireland (Rev. Dr. Kelly's "Calendar of Irish Saints") :—

Caras Scuithin na scell mbinn (bendacht ar chách doroinne!)
Aindre filne uchtgela, etarru dogní oige.

Scuithin of the sweet legends loved (a blessing on every one who hath done so!)
Maidens beautiful, white-bosomed, [and] among them preserved his chastity.

The long ē seems to indicate the loss of a consonant. 224. *Corcuar* (leg. *corcuir*? gl. *purpura*), from which it seems formed by changing the *p*'s into *c*'s (as in case, from *pascha*; *cengcedais* from *pentecoste*; cf. *necht* = *neptis* (W. *nith*, Skr. *naptri*, N. H. G. *niftel*); *secht* (ñ) = *saptan*; *fescor* = *vespera* = a Skr. *divas-para*, Bopp), and altering the declension. Perhaps, however, *corcuar* is not a foreign word. Z. 744, has *dubekorour*, gl. *ferrugo*, and compares the name of the Dalmatian island, *Kóρκουρα*, *Corcyra*. The Welsh is *porphor*. 225. *Céir* (wax); W. *civyr* = *céra*; but the Irish *céir* seems an i-stem. The Cornish and Bret. are *coir*, *koar*. 226. *Glass* (gl. *serra*), a lock, manacle, occurs in the poem of Cormacán éoces (ed. O'D.), v. 57 :—

Ocus ní thardad air *glas*
Na geimel alainn amnas.

And there was not put upon him a manacle,
Nor polished tight fetter.

The dimin. *glasán* (gl. *serrula*) occurs in Z. 281.

227-231. *Roth* = Lat. *röta* (a wheel); Z. 82, the *t* being aspirated between the *o*, and the *a* which originally ended the word. Under such circumstances in Welsh *t* always becomes *d*. We find, accordingly, that the Welsh for wheel is *rhod*; cf. Lith. *ratas*, O. H. G. *rad*. We may also compare Skr. *ratha* (waggon), Zend, *rathaēstā*. 229. *Fochlaidh*, "a cave" in Cormac, occurs in the Irish Nennius, p. 116: *int ochartmad ingnad, foclaid fil i tir Guent ocus gaeth tribith ass* (the eighth wonder, a cave which is in the land of G., and wind for ever [blowing] out of it). Cf. O. W. *claud* (fossa), Z. 622, W. *goglawdd*, Ir. *cláidim* (I dig), W. *cloddiaw*. 230. *Liter* (a letter) = Lat. *littera*. Double *t* becomes *th* in Welsh; we find, accordingly, *llythyr-en*. 231. *Sillaidh* (if I read the word rightly) seems a curious hybrid, consisting, as it does, of the first syllable of *syllaba*, plus an Irish termination. Cf. *siolla*, O'R.; W. *sill*. In Z. 968,

eating); *aeber-t-is* (they were saying). The declensional *t* occurs frequently in the plurals of O. Welsh nouns, cf. *atlin-et* [now *edned*], *bronmbreith-et* (volucres ventre variegatae), *merch-et* (filiae, now *merched*). I do not find a *t* in the Britiah conjugation, except in perfects act., like *a gant* (cecinis), *ae gwant* (feriit). In this *t* (= *dd*?), and in that of the corresponding Irish perfects, I am inclined to recognise the reduplicating root *dhâ*.

968, the word is, as might be expected, *sillab*, fem.; *sillaid* occurs in *Leab. Breacc* in the nom. pl. of *sillad*, Gael. *siolladh*.

232-236. *Lethenach* (gl. *pagina*, a page of a book); the gen. *lethinig* (leg. *lethenig*?) occurs in *Harl. 1802*, 13 a; line moite [O. Ir. m' aite] hf tus ind *lethinig* sea. Rob cennais dia for anmain maelissu, “a line of my tutor's [written by him] is at the beginning of this page. God be gentle to Maelissu's soul!” Is *lethenach* weakened from *lethanach*? 233. *Crupán na lám* (gl. *sirogra*, i. e. *chiragra*, $\chi\epsilon\rho\acute{a}\gamma\mu\alpha$, gout in the hand); *crupán* I have not met elsewhere. O'R. has *crúpadh* (contraction, Gael. *crupadh*); *crúpaim* (I contract); *orupog* (a wrinkle), to which it seems allied. 234. *Esga* (gl. *luna*); in O. Ir. *aescae*, Z. 247; gen. *ésci*, Z. 1074, s. n. The adj. *esca*, which occurs in the *Féilire* of Oengus, is glossed by *cain no alaind no lucida* in the *Leabhar Breacc* copy of that (philologically) valuable composition. Note *neph-éscide*, unmoonlit (gl. *σκοτοριήνη*), *isin nep[h]-æscadiu* (gl. in *σκοτοριήνη*), Z. 830. 235. *Modhal* (gl. *pance* = paunch?) though the unaspirated *d* in O'R.'s *maodal*, “a belly, a paunch,” is certainly correct. Gael. *meadhail* is “mirth,” “joy.” 236. *Blonac* (lard); cf. W. *bloneg* (lard, grease). Corn. *bloneg*; gl. *adepa*.

237-241. *Monadh* (subsequently glossing *momissma*, i. e. *νόμισμα*, coin), seems here to mean a mint. In Gaelic *monadh* means a mountain; cf. W. *mynydd*, di-minid sursum, lit. ad montem, Z. 571, and also a heath. 238. *Farcan* (gl. *comprisura*), (leg. *farcán*?), is “a knot in wood,” according to C.; O'R. has “*farcán*, s. m., a corn or welt on hands or feet.” 239. *Cantair* (gl. *troclia*), “cantaoir, a press”—O'R.; “into which wood is put to be straightened,” adds Mr. Curry. In Gaelic *farchan* is “a little mallet.” 240. *Cliath fairsidh* (gl. *eripica*, a harrow); as to *cliath*, *v. supra*; *fairsidh* seems the gen. sing. of *fairsse*, harrowing, O'R. 241. *Sitheal* (gl. *situla*, bucket) is “a bowl, a cup,” according to O'R.; W. *hidl*, a cullender?

242-246. *Taes* (= dough, Goth. *daige*, N. H. G. *teig*?), W. *toes*. 243. *Mulcan* (gl. *glassia*, i. e., *γαλάξια*? a kind of milk-frumety) is O'R.'s *mulachán*; s. m., “a kind of soft cheese; cheese curds pressed, but not in a vat.” Cf. Goth. *miluks*, Eng. milk, O. H. G. *miluh*, *mulgere*, *mulcere*, *āmēλγω*. 244. *Igha* (gl. *prisura*), perhaps O'R.'s *iodha*, “the cramp, rheumatism, any kind of pain;” “a stitch in the side,” according to C. 245. *Cocan* (gl. *pensa*, a day's ration) is *cucan* (gl. *penus*, store of food, provisions) in Z. 80. This is a different word from *cucann*, gl. *pistrinum*, gl. *coquina*, gl. *culina*, Z. 740, though they come from the same root, viz., *CAK*, or *PAK*. Cf. O. W. *coc*, gl. *pistor*; Cornish *cog*, gl. *coquus*; whence *keghin*, (gl. *coquina*), Z. 1095, 1122; cf. Skr. *pacāmi*; Lat. *coquo*, *coqu-in-o*, and *popina*; Lithuanian *kēpu*; Gr. *ἀπροσόντος*, *ἀπροσόντος* (bread-baker), which last word Messrs. Liddell and Scott derive from *ἀπτος* and

and *κόπτω*. See Curtius, *Zeitschr.* iii. 403¹. 246. *Léco in árain* (calculus in the kidney); as to *lécc* *v. supra*; *árain*, abl. of *aru*; gl. *rien*, *Z.* 20; Welsh *aren*, perhaps connected with Lat. *rēn*; *sed qu.* Lapifulta is, perhaps, a blunder for *lapillula*.

247-251. *Bancoig*, gl. *presena*. Both words obscure, and probably corrupt. Shall we read *banchoigle* and *proseda*, a prostitute? *Banchoigreach* in Gaelic is “mulier aliena.” 248. *Luch francoach* (lit. French mouse) is certainly a rat (cf. Welsh *llygod ffrengig*, rats), but what is *rula*? With *luch* (O'R. s. f. a mouse), cf. W. *logod*, *Z.* 82, *llyg* (a field-mouse). 249. *Luch dall* (gl. *talpa*, a mole), lit. blind mouse; *dall* (blind), which glosses *cæcus*, *infra*, and occurs in composition with *stilech*, in *dallstilech* (gl. *orbatus*), *infra*, is the Welsh *dall*, pl. *deillion*, *Z.* 296. 250. *Lacht* (gl. *lactura*), in in O'R. *lacd*, “milk;” Corm. *lait* (leg. *laith*); W. *llaeth* = Lat. *lact* (*lac*, *lactis*) is, perhaps, as Bopp has suggested, an old passive participle formed by the Skr. suffix *ta*². On this word, and on the interesting identification of Ir. *bliocht*, W. *blith*, with *γαλακτ* (*γλακτοφάγος*, *γλάγος*), where the Celtic *b* and the *γα* are the last remnant of the word for cow (Skr. *gav*, Ir. *bó*), see Grimm, *Gesch. d. d. Sprache*, II., p. 1000. 251. *Amaisc* (gl. *amusca*) I cannot explain.

252-256. *Tdl* (gl. *ascia*, *adze*), cf. Lat. *tâlea* (a cutting for planting); *inter-taliare*, and the crowd of words connected therewith; Ital. *taglia*; Span. *tajo*; Fr. *taille*, *tailleur*; Engl. tailor, and *fee tail* (feudum *talliatum*); and M. H. G. *teller* (a plate), Diez, E. W. 339. 253. *Casnoidhi* (gl. *scindula*, shingle), leg. *casnaidhi*? is “chips, or shavings of wood,” according to O'D. and C. The nom. sing. *casnaidh* is in O'R. 254. *Escart* (gl. *scupa*, i. e. *scopæ*, a besom?), probably from *es* (= Lat. *ex*), and the root *SCAR*, whence *etarscar-tha* (separationis), *Z.* 254-5. But *scupa* is probably a blunder for *stupa*, and we may compare the Gaelic *eascard*, or *ascart*, s. m. “tow,” “coarse lint.” 255. *Guirtn* (gl. *pustula*), Gael. *guirean*, W. *goryn*, from *gur* (pus); Corm. v. *Nescoit*; W. *gor*; cf. French *gour-me*, and perhaps O. Norse *gor* (dung), *gor-m-r* (slime). 256. *Nus* (gl. *onesta*, i. e. *colostra*?) is, says O'D., the beestings or new milk of a cow after calving: “*nus* quasi *novus*,” says Cormac; and though it is

of

¹ Dr. Smith, in his Latin Dictionary (*sub v. coquo*), is wrong in including the English *bake* in this class of words. *Bake*, as Curtius points out, is the Greek *φύγειν*.

² This suffix (Lat. *-tus*, Gr. *-τός*) is found (without addition) in Irish, not, as might be expected, in the part. perf. pass., but in the pret. pass. in *-d*, plur. *-tha* (Ebel. *Beitr.* i. 162). Ebel here speaks of *voicative* verb-stems. The tenuis is preserved in the sing. of the pret. pass. of *consonantal* verb-stems: e. g. *roect* (was sung) = *pra-can-ta*, *tairchet* (was prophesied), *ad-ra-nac-t* (was buried), &c. The termination of the part. perf. pass. O. Ir. *-the*, *-te*, mod. Ir. *-tha*, *-ta*, really stands for *ta* + *ya* (see Ebel, *Beitr.* i. 162).

of course absurd to identify *nes* with *novus*, the word may really come from the root *nov*, which in Irish would lose the *v*. Gael. *nùs*, *nòs*, gen. sing. *nùis*.

257-261. *Baineachlach* (gl. *grimaga*), a female servant, a she-post-boy! if O'R. be right in his explanation of *eachlach*. 258. *Meall* (gl. *picuta*, i. e. *picota*), a mound, hillock, a masc. a-stem, with which Glück, 138, has connected *Mellocunum* and *Mellocustum*. W. *moel* (a conical hill) is represented by the Mod. Ir. *maol*. 259. *Eás* (gl. *mustella*, weasel), a dimin. form in O'R., viz., *easóg*; another mod. word for this animal is *nes*, which is *nes* in Z. 60. 260. *Fidhchat* (gl. *muscipula*), literally wood-cat, a humorous word for a mouse-trap. 261. *Conoro* (gl. *decipula*, a snare, a trap), “a wolf-trap,” conjectures C., from *con*, base of *cu* (dog, a wolf is called *cu allaidh*), and *oro*, gl. *casula* (*supra*).

262-265. *Srathar* (gl. *sagena*, a fishing-net or seine), Gael. *srathair* (clitellæ). I suspect the scribe has blundered here, for *srathar* is certainly “a straddle,” as O'R. explains the word; W. *ystrodyr*, f. from Med. Lat. *stratura*. It occurs (with its *s* aspirated by the nom. sing. of the fem. article) in the St. Gall Priscian, Z. 929:—

Gaib do chull isin charcain :	Take thy corner in the dungeon :
Ni róis chluim na colcaid :	Thou gettest neither down nor flockbed :
Truag insin, amsail bachal,	That wretched one ! like a slave,
Rot giall ind <i>srathar</i> dodcaid.	The miserable <i>srathar</i> sticks to thee.

This, however, does not enlighten us much as to its meaning. 263. *Carr* (gl. *biga*, a two-horsed chariot) has been noticed *supra*. 264. *Uchtach* (gl. *antela*), a poitrel, or breast ornament for horses, from *ucht*, breast (also the brow of a hill, as in *conrici hucht* noinomne, “to nine-oaks’ hill,” Book of Armagh, 17 a, 1), mod. gen. *ochta*, a masc. *u*-stem. The following is a paradigm of these stems:—

MASC. *u*-STEM.

Stem, *bithu*.

Sing.	Dual.	Plur.
N. <i>bith</i>	<i>dá bith</i>	<i>betha</i>
G. <i>betha</i>	<i>dá betha</i>	<i>betha (n)</i>
D. <i>biuth</i>	<i>dib bethaib</i>	<i>bethaib (for bithuib)</i>
Ac. <i>bith (n)</i>	<i>dá bith</i>	<i>bithu</i>
V. <i>a bith</i>	<i>a dá bith</i>	<i>a bithu</i>

In—265. *Tiarach* (gl. *postella*, i. e. *postilena* = W. *pystylwyn*), a crupper, may, I suspect, be found the *tar* conjectured by Z. 567, as a designation for the western regio mundi. In Ireland the west is the back; the east, the front (airthir a chinn, in the front

front (east) of his head); the south is the right hand (des) (cf. Dekkhan, from the Skr. *dakshina*) the north, the left (tuath). In Kerry I have heard an English-speaking peasant talk of a tooth in the *west* side of his jaw, meaning the back part.

266-270. *Laithirt* (gl. *capula*, i. e. *crapula*, drunkenness, debauch, also the headache resulting therefrom) is pleasantly derived by Cormac from *laith* (ale), and *ort* (killed) thus: *Laithoirt* i. *laith* *ron* *ort* i. *ol* *cormae*, “*laithoirt*, that is, *laith*, which killed us, i. e. a drink of ale (*corm* dat. s. *cormaim* = W. *cwrw*, *κωύρμη*, *Dioscor.*, see *Dief. Celt.*, i. 123). 267. *Cáor finennach* (gl. *uva*), literally bacca vitea: *cáer*, gl. *bacca*, Z. 37; W. *cair*: *finennach*, an adj. formed from *finemain*, a vine, which is found in the *Leabhar Breacc* Sermon on S. Brigit, cited by Dr. Todd (*Lib. Hymn. 65*): *Is aire sin isé á samail etir dúlib, colum eter énaib, finemain eter fedaib, grian uas rennaib.* (“Hence it is that her type among created things is the Dove among birds, the Vine among trees, the Sun above the stars.”) 268. *Lubra* (gl. *lepra*, leprosy), cf. W. *llyfrith*, “eruptive, pimpled.” 269. *Cnaimfiach no torpan* (gl. *fragella*, *cornix frugilega?*): *cnaimfiach* (which glosses *curellus*, *infra*, No. 503) means, according to C., “the great eagle,” and is also applied to a raven (*sic O’R.*); to a rook in Scotland. It is hard to say what the first element of the compound can be: if we read *cnáimfiach*, we might compare *cnám*, bone, a masc. i-stem, o *chnáim* gl. *ex osse*, Z. 1002, n. pl. in *chnamai*, Z. 237, acc. pl. *cnámi*, Z. 609, cf. *κνήμη*, and *fiach*, gl. *corvus*, Z. 1030; cf. N. H. G. *weihe*, O. H. G. *wiho*, *wigo* (milvum), *uuiio* (milvus). *Torpan* is a crab (cancer), according to C., Gael. *tarpan*. 270. *Cotun* (gl. *parma*, a small round shield) I have not met elsewhere.

271-275. *Nelladoracht* (gl. *piromanxia*, *pyromantia?*) is, according to C., “astrology,” Gael. *nouladaireachd*, from *nouladair* (astrologer). The first element of the word seems *néll*, a cloud. I know not if the Irish practised *νεφελομαντία*. 272. *Dornadoracht* (gl. *ciromancia*, leg. *chiromachia*, pugilism?), Gael. *dòrnadaireachd*, from *dornadóir* (a boxer): cf. *dorn*, W. *dwrn* (fist, hand): whence *dornán*, *infra*: nom. *durni* (gl. *ut me colaphizet*), Z. 336. 273. *Clas guail* (gl. *sturna?*), “the place on which charcoal was made,” C.; *clas* here seems = the W. *clas* (a space, region). Its usual meaning is “furrow,” “trench.” *Guail*, gen. sing. of *gual* = Eng. coal, W. *glo*. 274. *Sblinach*, gl. catapulta (if I read this rightly), seems connected with *splin*, “a sharp dart of the eye;” *splincín*, “one who gives a sharp glance out of the corner of his eye;” and *splinc*, “a point of rock,” “an overhanging cliff,” O’D. 275. *Croicinn meadra allaid* is “hide of a wolf,” lit. “of a wild dog.” What *edibulta* can be, or be put for, I cannot conjecture.

276-280. *Coinmir* (gl. *effa*), *commír* in Z., v. *supra*, No. 156. 277. *Dabach* (gl. *caba*, i. e. *cavea*), gen. *dabhca*, *supra*, No. 158. 278. *Suiste* (flail), a lengthened form of

of *suist* = fustis. *Calopeda* (if this be what the scribe's callidiba meant) seems a barbarous hybrid formed from *κᾶλον* (wood), and *pes* (foot). 279. *Idh urchumail* (gl. *trica*, i. e. *tricæ*, hindrances) is a spanceling-chain: *idh*, a collar, chain; *urchumail* for *érchumail*, and this = *cumail* (holding), with the intensive particle *ér* = Gaulish *ver*, Lat. *per*, Gr. *τερπε*, prefixed. 280. *Cessacht* (gl. *parvispendia*, penuriousness). The adj. *cessachtach* occurs in S. Brogan's poem on Brigit:—

Ni pu for seotu santach; ernaist cen neim, cen mathim:
Nir' bu chalad,¹ *cessachtach*: ni car in domuin cathim.

281-285. *Galar súla* (gl. *obtolmia*, i. e. ophthalmia), “disease of the eye;” *galar*, gen. *galair* in O. Ir., a neut. a-stem = W. *galar* (mourning, grief), *súla*, gen. sing. of *súil*, No. 425, *infra*. 282. *Cailleach ligeooh* (gl. *pupina*) is nearly unintelligible to me; *cailleach*, anciently *caillech*, has the meanings of “old woman” and “nun;” in Gaelic, *ligeach* is “sly,” *ligheach*, “flooded.” 283. *Cochtair* (gl. *coquina* = cuisine), *vide supra*, No. 245. 284. *Torrach* (gl. *babana*); of these two words I can make nothing as they stand. May we read *torrach* (pregnant), and *babána*, an Hiberno-Latin fem. subst. formed from *babán* (baby), and meaning a pregnant woman? In Gaelic *tarrach* is “the belly-thong of a pack-saddle, a girth.” 285. *Coisreagad* (gl. *creatura*, i. e. the consecrated wafer?); for *coisegrad* = consecrata: the *n* being lost before *s* as in *mís* = *mensis*, *cis* = *census*, *mias* = *mensa*, &c.

286-298. *Aran* [leg. *arán*] *geal* (gl. *placenta*, a cake), “white bread.” 287. *Baintigerna* (gl. *dominibus*). Here, and in the following twelve articles, the Latin words are in the dat. or abl. pl., the Irish being in the nom. sing. In *baintigerna* (lit. female-lord), note first the non-aspiration of the *t*, though originally between vowels, the Irish phonetic laws not admitting the combination *nth* (cf. *banterismid*, gl. *obstetrix*, Z. 820; *o chaintaidliuch*, gl. *satisfactione*, Z. 826, and verbs in the 3rd sing. pres. pass., such as *frisduntar*, gl. *obstruitur*, Z. 464); secondly, the change of the O. Ir. final *e* (= *ia*) to *a*; thirdly, the change of the *a* of *ban* to *ai*, which is owing to the influence of the vowel in the following syllable, viz., *i*, which has the power of changing a preceding *a* into *ai*; so *e* changes a preceding *a* to *i* (*ai*); but *o* causes no vowel-change. See Ebel, *Beitr.* 288. *Ainim*, in Z. *anim* (Corn. *enef*; Armor. *éne*) = anima, and declined like a fem. à-stem², but also declined as a stem in *n³* (= a Latin *animo*, -onis, if there were such a word), which curious fact Ebel (*Zeits. vi. 213*) was the first to notice. 289. *Baindea in toraid* (goddess of the fruit, Pomona? or growth, Ceres?); *baindea*, *bandea*

¹ = Goth. *hardus*, Eng. *hard*.

² Gen. *anme*, dat. *anim*; cf. *anam-chairteas*, gl. *doctores*, lit. soul-friends, Z. 10 (= *anamcarant-i-ans*).

³ Dat. sing. *anmin*, acc. *anmin(n)*, pl. *anmin*, *anman(n)*, *anmanaib*.

bandea, Z. 279 (not bandia); where the *ban* seems superfluous, as *dea* = dēvā = Lat. *dea*; *toraid*, gen. s. of *torad*; dat. *torud* (*fructui*), Z. 231; n. pl. *toirthé*, O'D. 88, for *tortha*, whence it would seem to be a neut. a-stem. Ebel (Beitr. 428) would connect this word with the root *RAN*; but consider the *t* in *toirthé* and in the adj. *toirthech* (fruitful), which occurs in Z. 778. 290, 291. *Ingen* (*filia, nata*), a daughter, girl; now *inghean*, Gael. *nighen*, which Bopp and Pictet, I venture to think, erroneously, have compared with the Skr. *anganā*, is literally, I suspect, "one who does not bring forth," from the neg. particle *in* (Z. 829), and the root *GAN*¹ (Skr. *jan*), to produce. Cf. the word *ingenas* in the following gloss (Z. 492), *ma eterrosca fri a fer, ni teit co fer naile, act bed ingenas*, which I render literally thus, "if she have separated from her husband, let her not go to another husband, but let there be not-bringing forth"—impartudo, impartura, if I may coin a Latin word. Z. translates *bed ingenas* by *sit innupta*, obviously taking *ingenas* for an adj., or a concrete subst.; but the termination *-as* is only, so far as I know, used to form abstract substantives; see Z. 759 (*curchas*, gl. *arundo*, has yet to be explained). *Ingen* may, however, be for *andegena* (*adgnata*), cf. *Cintugena*.

292-295. *Banchara*, a female friend; *cara* = W. *carant*, pl. *caraint* (O. Ir. gen. *carat* = *carantas*, as Skr. *bharatas* = φέρωντος²), is a stem in *ant*, like *náma* (hater, enemy), gen. *námat* (= *na* + *amantas*); *fiadu* (God); *dínu* (ewe-lamb); *bráge*, throat (= Welsh *breuant*, windpipe); *lóche* (lightning); *Nuada* (a man's name); *Brega* (?) plur. *Brígantēs* (= in the Irish of Z.'s glosses, *Bregait*, Skr. *brhantas*), an Irish clan mentioned by Ptolemy. This class of nouns represents the Gr. participles in *ων*, *ωντος*. *Cara* was thus declined in O. Ir. :—

MASC. *ant*-STEM.Stem, *carat* from *carant*.

Sing.	Dual.	Plur.
N. <i>cara</i>	(Not yet observed)	<i>carait</i>
G. <i>carat</i>		<i>carat (n)</i>
D. <i>carait</i>		<i>cairtib</i>
A. <i>carait (n)</i>		<i>cairtea</i>
V. <i>a chara</i>		<i>a chairtea</i>

294. *Láir*

¹ The root *GAN*, when it means to be born, reduplicates in Irish (cf. no gigned, gl. *nascebatur*, Z. 417), as well as when it means to produce (*ní gignetar tola*, *Oingua*, *Féilire*).

² The loss of the *n* before *t* in Irish is, however, purely the result of a phonetic law; the same loss in the Skr. gen. *bharatas*, and in the other weak cases, is the consequence of what may be called the *dynamics* of the language.

294. *Láir* (a mare); gen. lárach (declined like cathir, *supra*, No. 13). 295. *Mul* (afterwards glossing mólus, W. mul, N. H. G. maul); cognate with Lat. múla, a she-mule. The adj. múldae, gl. mulionicus, is in Z. 30, where also are quoted the O. British name Epomulus = equomulus, and mólú, the O. Ir. acc. pl. of mól = mulus.

296-301. *Assal*, glossing, *infra*, asinus (W. asyn, he-ass; asen, a she-ass), I cannot believe to be a Celtic word. The vowel-flanked *s* would have been lost in Irish. Assal (O'R. asal) I believe to stand for asan, and to have been taken from the Lat. asinus: cf. Gaul. Ep-*asen*-actus, Gr. ὄνος for ὄνειρος, Goth. asilus, O. H. G. esil, Lith. asilas. 297. *Sogh allaid*, she-wolf, lit. a wild bitch; as *cu allaid*, lit. wild dog, is lupus (v. *infra*); *sogh*, also *sagh*, *saith*, *saith*, O'R., Gael. *saigh*. Hence *saighín*, "a little bitch," O'R.; *saigir*, "a bitch's heat," O'D. 298. *Caisc* = pascha, from which it is taken. Note, however, that it has become a fem. i-stem. In the O. Ir. the nom. is case, which is declined like a c-stem; gen. case = cascas; dat. caisc = casci; acc. caisc (n̄) = cascin (or -en?). So—299. *Mainn* (manna) is mann in Z. 593; ni pu imdu do (leg. dó) in *mann* cid trén oc tecmallað; "non fuit abundantius ei manna quamvis sollerti in collectione;" whence it appears that the word was either masc. or fem., which is curious, as the O. Ir. foreign-words generally follow the gender of the original vocables. 300. *Bosluaged* (gl. mammona, riches), leg. bósluaged, a deriv. from bósluag, "cow-host;" cf. Goth. faihuthraihns (*μαμμωνάς*), originally "cattle-throng," "fee-throng," v. *infra*, No. 1003. 301. *Subachus* (gl. all. a, leg. alacrimonia?), glossed by lētitia, Corm., and ilaritas (*sic*) in Egerton, 88, fo. 70: from subach (cheerful), opposed to dubach (v. *supra*, No. 85).

302-304. *Amadán* (gl. idiota, here a fool, idiot, *omadhaun*), which Pictet (Zeits. v. 325) rightly connects with Skr. a-mati, stupidity—mati is understanding—and Lat. amens. The root is **MAN** (think), whence Skr. manu, Eng. **MAN**, quasi thinker. 303. *Deorad* (gl. advena, a stranger, alien = the Scottish name Dewar, Gael. *deoradh*) also means a pilgrim, an exile, a stranger settling in an Irish chieftain's territory. See a valuable note by Dr. Reeves (Vita Col., 366), and one by O'D. (Battle of Magh Rath, p. 163), in which page the nom. pl. deoraid occurs. 304. *Urraídh* (gl. indigena), a native, also meant "a solvent yeoman," C.

305-310. *Eirinnach* (gl. Hibernigena), from the old name of this island, which is declined in the Book of Leinster and Lib. Hymn. nom. hérinn (Maelmura Othna's poem) dat. dond erinn, gen. and acc. hérenn (see Fiacc's Hymn, vv. 7, 8, 10, and the *orthain* at the end, and the quatrain from Marianus Scotus, Z. 944). The origin of this name, notwithstanding the labours of Z. (G. C. 67) and Pictet (Beitr. 87), still remains obscure. One of Z.'s ideas is, that it is compounded of the intensive ér and rind (a star),

(a star), which he thinks may also have signified an island, "quasi signum maris." Another conjecture of his is, that érrend is for iar-rénd ("insula occidentis"). There are three objections to these theories: 1°, as Pictet observes, we never find the *r* doubled; 2°, the gen. of rind is renda, but the gen. of hérinn is hérenn; 3°, rind never means an island, though it certainly has the meanings of "star," "headland," and "point." Pictet, citing the Teutonic names for the Irish—Norse *trar* (Irishmen), *Anglo-Sax.* *ira*, *ire* (Irishman), asserts that Eirinn is derived "ohne zweifel aus dem ältesten volksnamen der Iren, der etwa Er oder Eir gelautet haben muss." The following theory has been suggested to me: Hérinn, which certainly is a stem in *nn*, *iver-inn* being the base in the nom. gen. and dat., *iver-ann* in the acc., represents a petrified **AVARASMA** (cf. Skr. *avara*, posterior, western, declined with the pronominal *-sma*, Ir. *iar*, after, *aniar* "in the west," Pictet, *Beitr.* i. 89). By weakening the vowels, dropping the final *a*, and changing *m* into *n* (cf. *sni*, "we," *ex ASMI*) we obtain ivarish. From ivarish hérinn may have arisen, by the assimilation of the *s* (cf. *immunn* = Skr. *abhyasmân* = N. H. G. *um uns*) the passage of *v* into a *spiritus asper*, the shifting of this breathing, and the drawing together of the *i-a* thus produced (cf. *erthuaiser-tach* (gl. *euroaquilo*, *Book of Armagh*, 188, *b. 2*) = *iarthuaiserddach* (gl. *etesiarum*, Z. 777); *naueirchinniuch* = *naui-airchinniuch*) :—

Nom. Sing. hérinn = hiarinn = iharinn = ivarinn,
 G. hérenn = hiarinn-as = ivarinn-as
 D. and Loc. hérinn = hiarinn-i = ivarinn-i
 A. hérenn = hiarann-en (-in ?) = ivarannen (-in ?)².

311—314. The only words here calling for remark are—311. *Oilithrech* (gl. *romi-peta*, i. e. *Rome-seeker*), "a pilgrim" in O. Ir., alither, ailither, and—314. *Comaightech* (gl. *alienigena*, *foreigner*), now written *coimhtheach*, Gael. *coimheach*.

315—325. *Dithrobach*

¹ Cf. Ptolemy's *Iver-n-oi*, *Iver-n-is*, *Iver-n-ia* (*Iovempia*), and the W. Ewyrdonic (*hibernicus*, "west-manish"), Z. 814. But for these forms with *v*, Hérinn might be connected with Skr. *spara*.

² The most unfortunate circumstance in the investigations respecting the etymology of "Hérinn" is, that Prof. Pictet, to whom Celtic philology is much indebted, should have been deluded by our wretched O'Reilly, who actually has the following:—"Ibh, a. a country, a tribe of people."

Will it be believed that this *ibh* is nothing but the mutilated dat. plural of the Mod. Ir. *é* or *us* (grandson, descendant, in O. Ir. *hause*, Z. 1029, *hos*, *Flaice*, v. 2, nom. pl. *háu*, Z. 39, dat. pl. *aub*, *ibid.*)? See O'D. Gr. 108. Irish districts were often called after the tribe that possessed them: thus, *la ann censelich*, in the *Book of Armagh* (literally *apud nepotes Censelaci*), is correctly translated by O'D. (Gr. 436) "in Hy-Kinsellagh;" *ann* (leg. *háu*) is here the accus. pl. Dat. pl.: *mac ind* [f]írdana do *ibh* Birnn, i. e.

315-325. *Dithreback* (hermit), *supra*, dithrubach ; cf. W. didryfwr from dithrab, “a desert,” = di-trab : cf. A(d)trebates (possessores), from trab = W. treb (vicus), Lat. tribus, Goth. thaурp, Eng. thorp, N. H. G. dorf (Ebel, Zeits., vi. 422). *Marbtach* (slayer), in the following compounds, is from marb, “dead,” = marvta = Lat. mortuus? root MAR, Skr. mr. 320. *Siurmarbtach* (gl. sororicida), “sister-slayer:” siur = W. chwaer, chwiawr = svasâr, N. H. G. schwester, occurs in Z. in the dimin. siurnat, gl. sororecula, p. 282, acc. sing. : conuargaib focetoir in *stair*, “he straightway lifted up the sister” (Trip. Life of Patrick). A second form, sethair (?), occurs in sethar-oircnid (gl. sororicida), Z. 767 : a third form, pethair (?)—the Gaelic *piuthair*—in the Táin bó Cuailgne (Leb. na huidre); mac dechtere do *phethar-su* ; and a fourth form, fier, fiur (Lib. Hymn. ed. Todd, p. 72), acc. sing. in the Trip. Life of Patrick : roboi bara do patrice fri *fiar* (lit. fuit ira Patricio contra sororem). 322. *Cliamhuin*, gen. *clémhna*, “son-in-law,” in the plur. commonly signifies, in the Highlands, “any near relations by marriage.” 324. *Tribus* (gl. bracæ), = W. trws, trows-ers.

326-330. *Ceal* (gl. insidæ, *infra*, gl. dolus); cf. W. celec (trick). 326. *Nubtie*. *baindi. cích*, is very obscure ; *bainne cích* would be “breast-milk” (*bainne*, a drop); but this hardly agrees with *nubtie*, which can scarcely be for anything but nuptiæ. Dare we read *banais caich nuptiæ cujusvis—banais*, a deriv. from *ban*, as to which *vide supra*, and *caich*, the gen. sing. m. of *caich*? 327. *Mórmargad* (gl. nundinæ, market-day), great-market, margad, Corn. marhaz, is perhaps not derived from Engl. market (mercatus). 328. *Fergach*, leg. fergacht (gl. rixæ, quarrels), Gael. *feargachd*. *Fergach* is “angry,” in Z., fercach for fergach, from ferg, anger, s. f., which Z. 71, compares with O. W. guerg, gl. efficax, and Gaulish Vergobretus, and Glück and Ebel (Beitr., i. 160) with Gr. Φέργον, Φέργη. Hence fairge, foirge, “the sea,” Οὐεργίονιος (Vergivios) ὥκεανος, Ptol., and perhaps W. gweilgi (torrent, ocean). 329. *Inada* (gl. tabe), and—330. *Athfiana* (gl. atene), are obscure to me. Perhaps we should read

Athenæ

(“Son of the poet of Hy B.” as Gilla mac Liacc is called in Harl. 1802, last page), literally “of the descendants of B.” And yet the Professor compares with this fragment of the termination of a fragment (ib = háuib = ἄγαντος? Cf. Vedic ἄय prole, Dr. Siegfried), the non-existing Skr. root ibh, ibha (elephant) *īphi*, *īphioc*, and placing it before an imaginary “erna,” soberly sets down “ibherna das land der Ernen oder Iren, oder vielleicht ibh-erin, mit hinzugesetzter griechisch-lateinischer endung,” Beitr. i. 89). I cannot believe that the *ā* which occurs in our MSS. so constantly at the beginning of Hérinn, háné (grandson), huile (all), huair (hour), huasal (high, ὑψηλός), &c., is merely a freak of the scribe’s. In Hérinn I am inclined, as above suggested, to attribute its presence to a shifting of the spiritus asper into which *v* has passed. Cf. in Greek ἵππος for ἵκπος, Skr. ačvas. A similar displacement has been remarked by Dr. Siegfried in hisairn (“of iron”), *infra*, where the *ā* has arisen from a vowel-flanked *s*. So, as Kuhn remarks, *īphioc* = Ved. *īshirā*.

Athenæ for atene; if so, the glossarist absurdly meant to derive the city-name from áth fiana, "champion's ford."

331-364. *Dorchadus* (gl. tenebræ, gl. latebræ): dorchæ, obscurus (Z. præf. xv., 84); na dorche (tenebræ), Z. 237; cf. sorcha, "bright" (so-r'ch-a), Skr. r. ruch, and *o. supra*, No. 85. 333. *Inmasa* (gl. divitiae), pl. of inmas, O'R.'s *ionmas*, *ionmus*, "treasure, riches." 337. *Nell* (for nebl = neblas?), "a cloud," hod. *neul*, W. nifwl, niwl, N. H. G. nebel, Lat. nebula, *νεφέλη*. 338. *Scola*, "schools," from schôla: gen. sing. in Colmán's Hymn, v. 40 (Lib. Hymn., 5 b):—

Robet maccain¹ flatha dé itimchuairt nasculese!

May the little children of God's kingdom be around this school!

339. *Bagair* (gl. minse), n. sing. *bagar*, "threat," O'R.; dare we compare W. bwgwrth, bygyliaeth (minatio), O. W. bicoled, recordia, Z. 802? 342. *Aengus* (Oingus, Book of Armagh, 13, b. 1, 19, a. 1, 19, a. 2), gen. Oingusso, *ib.* 18 b. 2, oingoš, leg. Oingosso, *ibid.*, a masc. u-stem, like Doilgus, gen. Doilgusso, Z. 18; Fergus, gen. Fergusso, Book of Armagh, 15, a. 2, fergosso, *ib.* 16 b. 2 (= W. Gwrrwst?), Muirgus, Congus, Uarghus, and other nouns in -gus, = gustu? as Dr. Siegfried suggests to me². 345. *Gilla na naom*, "servant of the saints:" *naom* in O. Ir. is nóib, an adjectival a-stem. 353. *An gaeth attaiddh* (gl. Boreas), "the wind from the north," Gael. *gaoth d' tuath*; *an gaeth*, O. Ir. in gáith (Z. 929), a (from) O. Ir. á; *tuaiddh*, cf. antúaid, "in the north;" anfartúaid, "in the north-west;" anaírtúaid, "in the north-east;" fa dess no fa thaith, "to the right or the left," Z. 566. 354. *Primaidecht* (gl. anchises), inexplicable by me: primaidecht would be "prime-tutorship," *vide* oide, oite, *supra*.

365-389. *Magieder*, W. meistyr, Corn. maister, all, of course, from the Lat. magister: O. Ir. acc. pl. magistrū, Z. 615. 366. *Breitheam* (gl. arbiter), Z.'s brithem judex, a masc. n-stem, gen. brithemon, in a mutilated gloss preserved in the Book of Armagh, 187 b. 1, viz., suide bri[th]emon, gl. tribunal: dat. s. brithemain, Z. 269; cf. breth judicium, and the Gaulish Vergobretus (judicium exequens). A sister-form is found in

¹ MS. maccan.

² Dr. Reeves has favoured me with a list of names in -gus, which he has collected from the Annals, Calendars, and Pedigrees. From this I select the following, in hopes that some may be identified with Gaulish or Cymric names: Alldghus, Artgus, Baothghus, Cuangus, Doedhghus, Donnghus or Dongus, Eachtgus, Faelgus, Fianguis, Fianngus, Flathgus, Lergus, Miodhagus, Nialgus, Saergus, Snedagus. If Dr. Siegfried's conjecture be established, we have here the Celtic representative of the Skr. r. jush, γεύω, Lat. gustus, Eng. choose, Goth. kiusan. Cf. láimtech a des, diglach a gus, Seirgl. Conc. *Atlantis* ii. p. 382.

in O. Ir. bráth, O. W. braut, an u-stem, and is contained in the Gaulish *Bratuspantium*. Cf. A. S. braðean (sententiam dicere). 367. *Sagart* (gl. presbyter), from sacerd-*os*. 368. *Timthirigh* (gl. minister), leg. *timthiridh*? and cf. timthir-thid, servus, Z. 256; timthir-echt servitium, Z. 237; gl. ministratio, *infra*. 369. *Gabann* (gl. faber); cf. the Gaulish man's-name Gobannitus, Bret. Corn., and W. gof, all perhaps etymologically connected with fab-er; O. Ir. nom. goba, gen. gobann. Patrick invokes divers virtues fri brichta ban ocus *gobann* [MS. *goband*] ocus druid (against the incantations of women, and smiths, and druids). 370. *Macam* (gl. puer), a deriv. from mac, as to which *vids supra*. 371. *Leabar* (gl. liber, "a book"), W. llyfyr, Corn. liuer, is here apparently spelt according to "leathan re leathan," but the vowel-change in the penult is either owing to *umlaut* or assimilation; in O. Ir. either lebar or libur, a masc. a-stem. A Mid. Ir. gen. sing. occurs in a gloss on *a folaire* (leg. a phólaire), H. 3, 18, p. 523, viz., ainm do teig *liubair*, "a name for a book-satchel," where, by the way, note téig, dat. sing. of *tiach* (gl. pera, *supra*, No. 41), a fem. à-stem, obviously from théca, θήκη. A dimin. of lebar occurs in a quatrain which the scribe of the St. Gall Priscian seems to have extemporized while producing his invaluable MS. (see Z. 929):—

Dom'farcai fidbaide ¹ fél,	The grove makes a festival for me,
Fom'chain lóid luin lúath, nad céi—	A blackbird's swift lay sings to me—I will not hide it—
Uas mo lebrás indlinech	Over my many-lined booklet
Fom'chain trireich inna nén.	A trilling (?) of the birds sings to me.

372. *Gabhar*, gabor, gl. caper, Z. 744, W. gafr (pl. geifr), a masc. a-stem, irregularly = Lat. caper. (I say irregularly, because the Lat. and Gr. *tenues* (c, t, κ, τ) are, as a rule, represented by the same letters in Irish: so the Lat. and Greek medials (d, g, b, δ, γ, β) by Irish medials, which last (as in Gothic, Slavonic, and Lithuanian) regularly represent the aspirates: b = φ, Lat. f, d = θ, g = χ, Lat. h.) But by Benary's important law, the Lat. cap-er might be regarded as arising from a r. GABH, and thereby the Celtic form with two medials would become intelligible; cf. Gaulish Gabromagus (goat-field), O. Brit. Gabrosentum (goat's-path), Glück, 43. 373. *Torc* (gl. aper), acc. sing. torcc, Book of Armagh, 18 b, 1, hence torcede, gl. aprinus, Z. 85. *Torc* = W. twrch, Bret. tourc'h, "a hog," Corn. torch, gl. magalis. 374. *Partan* (gl. cancer, "a crab"), etymologically inexplicable by me. The W. is cranc = cancer? 375. *Dobhran* (gl. fiber), masc. a-stem, is now an "otter" (εὐδρπις), not a "beaver,"

¹ Cf. Leab. Breacc, 121 *aa*, cited O'D., Gr. 370: is liriu feoir no folt *fidbuidhe* illratha in marbnuda noibsea; literally, 'Tis more numerous than grass or a grove's hair, the many-blessings of this holy elegy (marbnud = W. marwnad).

ver," from *dobur* (water), which Pictet compares with *dabhra*, said to be Skr. for "ocean." The W. for "otter" is *dufrgi*, i. e. *dufr + ci*, "water-dog;" cf. W. river-name, *Camdubr*, and the Gaulish *Verno-dubrum*, *Dubra*, *Dubris*. 376. *Labar no slinnoríadh* (gl. linter), "an ewer (?) or a clay-tile." 378. *Companach* (gl. *soces*, i. e. *socer*, *socius*?), formed from Lat. *compaganus*, the *g* being lost between vowels, as *always* in W., and sometimes in O. Ir. (*vide infra*, 550). 380. *Socruidhe* (pulcher), i. e. *εὐμορφος*: *cruidhe* from *cruth* (forma), an u-stem: *gunated* gen. sing. in O. Ir. *crotha* = *crutavas*, non-*gunated*, *crutto* = *crutvas*. 381. *Dubb* (gl. niger) *dub* in Z., is in W. and Bret. *du*, Corn. gl. *duv*; cf. the river-name *Dubis*; and perhaps Lat. *fusca* (blackish), for *fubiscus*? Engl. *dusk*? *Dub* also meant *ink*: *is tana an dub*, "thin is the ink" (Z. *praef. xv.*): cf. Danish *blæk*. 382. *Lesso* (gl. *piger*), n. pl. m. *neb-leisec*, gl. non *pigri*, Z. 830; *vids* *leisg*, O'R., W. *llêsg*, Lat. *laxus*? 383. *Truagh* (gl. *macer*), = *tróg*, "miser," Z. 28; *trogán* (gl. *misellus*), better spelt in the Book of Armagh, 38, a. 1, *trógán*, a marg. gloss on "Judas scariothis," W. *truan*. 384. *Gruamda* (gl. *acer*) cf. W. *grwm*?, "surly, sour," O'R. 385. *Agarb* = *acerbus*, as *sagart*, O. Ir. *sacart* = *sacerdos*, which shows that the Lat. *e* before *o* was pronounced like *k* by the Irish. 386. *Deas* (gl. *dexter*), O. Ir. *des*, = W. *deheu*, Corn. *dyghow*, *dex-ter*, *δεξιός*, Skr. *dakshina*; cf. the Gaul. goddess-name, *Dexsiva*, *Dexivia*. 387. *Cle* (gl. *sinister*), leg. *clé*, is obviously a mutilation of a *cledh*, W. *cledd*, Bret. *kleiz*, which Diefenbach and J. Grimm have compared with Goth. *hlei-duma* (-*duma* = -*timu*, in Lat. *dextimus*). A sister-form *clí* occurs in the dat. sing. for *laim chli* (gl. a *sinistris*), Z. 67; *duchli* (gl. ad *sinistram*), Book of Armagh, 184, b. This comes close to Goth. *hlei*, and also to Skr. *çrī*, which Bopp equates with *hlei* ("Vergl. Gramm." ii. 30, 2te aufl.). "Wenn ich recht habe," says the Master, "den goth. primitivstamm *hlei* auf das Skr. *çrī* = *kṛī*, glück zurückzuführen, mit der äusserst gewöhnlichen vertauschung des *r* mit *l*, so sehen wir in der gothischen benennung des linken einen euphemismus, gleich dem worauf die griechischen ausdrücke *ἀρτερός* und *εὐώνυμος* sich stützen." 389. *Adh allaidh* (gl. *onager*), leg. *agh* *allaidh*: *agh*, "a beast of the cow-kind," O'R., gen. *aighe*, masc. and fem.: in Gael. "a hind," "a heifer," "often applied to cattle two years old, without regard to gender." If *gh* here stands for *ch*, we may compare *agh* with Skr. *paçu*, *pecus*, Goth. *faihu*.

390-394. *Ferand* (gl. *ager*), glosses *iathmaige* in the *orthain* after Fiacc's Hymn; *ferann*, which Dr. Reeves (Vit. Col., 449) explains as "jurisdiction of a monastic order," is perhaps the same word: *induxit niuem supra totum agrum pertinguente* *ferenn*, Book of Armagh, 5 a. 2; cf. W. *grwn*, pl. *gryniau*, "a ridge, a lay, or land in a field." 391. *Snámach* (gl. *suber*, "the cork-tree"), something, apparently, that

swims

swims or floats; cf. Skr. *snā*, W. *nawf*. Odran is called abb *sáer snámach*, “a noble, swimming abbot,” by Oingus, Fél., Oct. 27. 392. *Magisder aimfesach*, “an ignorant master;” *aimfesach* from the neg. prefix *am* (Skr. *sámi*, *ŋmu*, semi ?), and the root *fis*, the connexion of which with *fid*, Skr. *vid*, *viδ*, wit, seems to rest on a desiderative formation. Only a gunated base *VIVARTS* would explain O. Ir. forms like *fésur*, *fiasur* (*scio*), *fiastar* (*scit*), *fésid* (*scitis*), *fiasmuis* (*sciebamus*), *fiastais* (*sciebant*); and perhaps we should read *aimfesach*. 393. *Eslán* (leg. *esslán*), from *es* = Gaul. *ex*, W. *eh* and *slán*, with which W. *llawen* may be identified, if we assume the existence of an original slavana. 394. *Maest* (gl. *tenor*, i. e. *tener*), irregularly = W. *mwyth*; compar. *moithiu*, gl. *mollorem*, Z. 283.

395-409. *Fer* (= *vira-s*, a masc. a-stem) = Lat. *vir*, Goth. *vair*, Lith. *wyras*, Skr. *vara*. 397. *Fer cīt* seems to mean not *levir* (husband's brother), but a left-handed man (*supra*, No. 387), as if *levir* (for *dēvir* = *δαρῆρ*, Skr. *dēvara*) were a compound of *lævus* and *vir*. 398-401. *Deise*, *trir*, *cethrair*, *cuigir*, respectively the genitives sing. of *dias* (fem.), *triur*, *cethrar* (*dunaib chethrairib*, gl. *quaternionibus*, Book of Armagh, 178 b. 2), *cuigir*, O. Ir. *cóicur* (which respectively mean a combination of 2, of 3, of 4, of 5 persons); four of those numeral substantives which form so remarkable a feature in Irish. O'D. and Z. suggest that the numeral substantives in -r are compounded with *fer*. If so, the original *a* is preserved unweakened in *nonbar* (a combination of 9 persons), Corm. v. *Nós* = Skr. *navanvara-m*, *hod. nonbhar*, and in *deichenbar*, a combination of 10 persons, (gen. sing. *deichenboir* occurs in one of the inscriptions copied by my revered friend Dr. Petrie) now *deichneabhar*. Others, I may observe, compare *fer*, &c., with Skr. *vira* (hero), *sed qu.* on account of the long *i*. 402. *Sathach* (gl. *satur*). 403. *Lothiathach* (gl. *semisatur*); cf. Lat. *sat-is*. 404. *Tigerne*, *dia* (O. W. *duw*, Corn. *duy*), *anum* (*anam*) *mac* (O. W. *map*, Corn. *mab*), *saer* (*sóir*), have been already considered. *Libertus* is glossed by *sóirmug*, i. e. free servant, in Z. 825.

410-418. *Bachlach* (gl. *famulus*, a slave) is “a herdsman, a rustic,” according to O'R. 411. *Milchú* (gl. *malosus*, i. e. *molosus*, i. e. *κύνων Μολοττικός*, a wolf-dog, guitter in the Cornish Vocab.) is explained “greyhound” by O'R., who spells the word *miolchu*; plur. *milchoin* occurs in Lebar na Cert, 252, W. *milgi*, pl. *milgwn*. 412. *Bachlach breallán* (gl. *bufulus*) is obviously a term of great reproach; but what *breallán* is exactly, I know not; “a lubberly fellow with a hanging under-lip,” says C.; perhaps it is connected in meaning with *spado*; cf. *breallach*, gl. *spadosus*, *infra*, *breall*, “foreskin,” L. w. 418. *Mathghamain* (a bear), of uncertain derivation.

419-423. *Senathair* (gl. *avus*, grandfather), literally “old-father,” v. *suprd*, No. 13. 420. *A athair sin* (gl. *proavus*, great-grandfather), “his father,” i. e. the father of the *avus*;

avus; so the same words at No. 421 mean the father of the *proavus*. *A*, O. Ir. *á* (the gen. sing. of the masc., and neut. pronoun of the 3rd pers. sing.) aspirates, must, therefore, have ended in a vowel, and has long since been identified by Bopp with Skr. asya. As to *sin* (for O. Ir. *som*, *sem*, Mid. Ir. *sium*, now *sean*, *san*), it is here placed as an emphasizing particle. The O. Ir. *som* has been compared by Bopp and Pictet with Skr. *svayam*; and their view is confirmed by the fact that the *s* in *som* is unaspirable (cf. *dossom*, *ei*, Z. 334), and must, therefore, represent a combination of consonants. *Tuata* (gl. *laicus*); cf. *tovtrios* in what, up to the recent appearance of M. de Belloquet's work, was presumed to be the oldest monument of the Celtic language, the Gaulish inscription, found at Vaison (Département Drôme):—СЕГОМАРОС ОҮИА-ΛОНЕОС ТООYTIOYC НАМАYCATIC ЕIωPOY ВНАНСАМИ COCIN NEMHTON, which Dr. Siegfried has thus translated:—“Segomaros Villoneos, a citizen of Nemausus (Nimes), dedicated (?) this temple to Belesama”¹. Cf. also *Toutio-rix* (a Gaulish name for Apollo) from *tuath* (people), O. Brit. *tūt*, Z. 39, now *tud*, a widely scattered word. Oscan *tovto*, Umbrian *tuta*, *tota* (urbs), Goth. *thiuda*, O. H. G. *diota*, Lith. *Tauta* (Germany), all from the root *tu* (to grow, to be strong), as *Aufrecht* and *Kirchhoff*, Grimm and Kuhn have shown. 424. *Léagh* (gl. *vitulus*, calf) = W. *llo*, pl. *llo*, Corn. *loch*, Bret. *lue*; cf. *ucnierunt ad fontem loigles* in *scotica nobiscum vitulus ciuitatum*, Book of Armagh, 10 *b*, 1, and perhaps the man's-name, *Loiguire*, *ib.*, 7 *a*, 1 (but see Z. 126). The nom. and gen. sing. occur in Brogan's poem on Brigit, I. 52:—

In *loeg* lia clam i carput, in *bó* indiaid ind *lóig*.
The calf with her leper in the chariot, the cow behind the calf.

425-428. *Súil* (gl. *oculus*), “eye,” frequent in Z. It is also found in the Book of Armagh, 219, *b*, 1, where a grotesque profile occurs, opposite to which is written: [f]éccid in[s]róin *súil* *bél*, “behold ye the nose, eye, mouth.” *Súil* is a fem. i-stem: its etymology is obscure to me. 426. *Lethaech* (leg. *lethchaech*, gl. *monoculus*, “blind of an eye”); here, if *caech* be not a foreign-word (Corn. *cwic*, gl. *lucus*), we have a trace in Irish of *aksha*, *oculus*, *auge*, *eye*, &c., for *caech* is = Lat. *caecu-s* = *cā-icu-s*, Skr. *kā-aksha* (Pott, E. F. i. 126, Benfey, Zeits. ii. 222). But I suspect *caech* is taken from the Lat., as Skr. *ksh* would have become *s* in Ir., as in Gr. cf. *akshi* with *στρε*, *στροματ*. 427. *Dall* (gl. *caecus*), *v. supra*, No. 249, and cf. the adj. *dallbrónach* (blind, sad),

¹ Is not *Villoneos* the gen. sing. of *Villoneus*, governed by a *mapos* (filius), understood? Compare *Correus*, *Abareus*. *Eionou* in the other Gaulish inscriptions seems always *IEVNBV* (ieuru). See De Belloquet, *Ethnogénie gauloise*, p. 197, ss.

ead), of which the gen. sing. m. occurs in the Book of Armagh, 11 a. 1, as a man's name: *super fossam dellbronig.* 428. *Mil* (leg. mfl) *mór*, *Ruainmech dubair*, gl. *cetus* (if I read the two last Irish words aright) are names for a whale, mfl *mór*, "great beast," *ruainmech dubair*, i. e. r. of the water; *ru-ainmech*, great-animal? *ru* being an intensive prefix (= Skr. *pra*), and *ainmech* being probably, like *ainmidhi*, gl. animal, *infra*; *anim*, Lat. animal, &c., a deriv. from the root *AN*, to breathe. I have only once found *ainmech*, *viz.*, in a poem attributed to Rumann (Bibl. Bodl. Land, 610, fo. 10):—

Rola curu¹ in gaeth gauimech
Im inber na da ainmech.

The sandful wind sent circles
Round the estuary of the two *ainmechs*.

Perhaps, indeed, the reading of the MS., *ruaimnech dubain*, "the hair-line of a fish-hook," may be correct. *Ruaim* is "the long hair of a horse's or cow's tail," O'D.; "cetus," would, accordingly, stand for seta.

429-439. *Mac dilechta* (gl. *orbus*, orphan, properly "bereaved"), "son of milklessness," according to C., *eed qu*. Gael. *dilleachdan*. 430. *Mintsuileoh* (gl. *lucus*, here "purlind"), leg. *mintsuilech*, is O'R.'s *mionsuilech*, "weak-eyed" (the *t* in *mint* has yet to be explained). *Mtin* = W. *mwyn*, main, Bret. *moan*, Gr. *μάνος*, Glück, K. N. 99. 431. *Maethsuilech* (gl. *lippus*, blear-eyed, which is *fluchdere* in Z.), *maeth*, gl. *tener*, *infra*, W. *mwyd*. 432. *Abhcoide*, taken from *advocatus*. Note the *bh* = *dv*, as in *aibhersóir*, *v. infra*, = *adversarius*, and cf. the Lat. *bellum*, *bis* = *dvellum*, *dvis*. 433. *DLightinech* (gl. *juridicus*), the guttural assimilated in the sister form *dlislinach* (gl. *legimus*), *infra*, from the root *DLIE* (*dligim*, *debeo*, Z. 431, Goth. *dulg*, *v. supra*, No. 87). 434. *For cuisi do chongbail* (gl. *causidicus*), "a man to maintain causes;" *cuisi* acc. pl. of *cuí*, from *causa*, with change of decl., acc. sing. *cois*, Z. 443. With *congbail* = *con-gab-áil*, cf. O'R.'s *cungbhaillim*, O. Ir. *congaibther*, Z. 842; *congbhalas*, "stay, help, support," O'R. 435. *Manach* (Corn. *manach*)—437. *Cananach*, and—438. *Discibul* (W. *dysgybl*, Corn. *discibel*), respectively from *monachus*, *canonicus*, *discipulus*. 439. *Dusine beg* (gl. *homunculus*, ad *v. homo parvus*), *beg*, in Z. *becc*, *bee*; gl. *paulum*, Z. 281, *be[c]ca*, gl. *modicas*, Book of Armagh, 183, *a*, 2, is the W. *bach*, *cc* always becoming *ch* in Welsh.

440-444. *Sgian* (gl. *enipulus*, gl. *cutellus*), a knife, dagger, gen. *sgine*, *infra*; O. Ir. *scian*, gen. *scine*; W. *ysgién* fem. ("a slicer, cymetar"), a fem. *â*-stem; cf. W. *yagfaw*, Bret. *skéja*, to cut. Note, that *ia* here does not stand for an original *e* (if it did,

¹ *Curu* (gl. *gyros*, Z. 1072) = Lat. *curvus*.

did, the Welsh would have been *ysgwyn*, and the Irish gen. sing. *scéine*). Perhaps the original base was *skidyanā*, from which first *d* and then *y* may have fallen. If so, we might compare *scindo*, *scidi*, *σχίζω*, Skr. *chhid*, &c. 442. *Crubh eich* (gl. *ungulus*), "a horse's hoof;" *eich*, gen. of *ech*. 443. *Tairnge*, "a nail, pin, peg," O'R. 444. *Braigdech* (gl. *camus*, horse-collar, *hame*) ; O. Ir. *bráigtech*, from *bráge*, gen. *brágat*, neck, throat, = W. *breuant*, an ant-stem, *supra*, No. 292.

445-456. *Paisti bróg* (gl. *baietus*), a patch on a shoe; *paisti* (leg. *paiste*?) is, perhaps, taken from Eng. patch; *bróg*, fem. according to O'R., O. Ir. *brócc*; cf. the Gaulish *bracca*. 446. *Scolb tige* (gl. *tegulus*); *scolb* is a wattle ("scollop"), pointed at both ends, used to bind down straw-thatch. *Tige*, gen. of *teg* (house), a neut. i-stem = *tagi*; cf. *tegere*, *et v. infra*, No. 446. 449. *Airchinnech* (gl. *archidiaconus*), *princeps* in Z., has been before noticed: dat. sing. *nauairchinniuich* (gl. *nauiclero*), Book of Armagh, 188, b. 2. 450. *Teachtaire* (gl. *legatus*), messenger, envoy, O. Ir. *techtaire*, *tectaire*, a personal noun, from *techt*, *tect* (*venire*), cf. Zend. *tac* (*ire*), Lith. *tekù* (*curro*), W. *taith* (*journey*), the Gaulish tribe-name, *Tectosages*, O. Ir. man's name, *Techtm̄ar*. *Techtaire* is wrongly explained dispensator, gubernator in Z. 743, 888, though one would have thought the gloss in Z. 888 was decisive as to the word's not meaning *gubernator*: is *hé* in *tecttaire* *maith* *condaig* *indocbáil* *dia thigerni*, "he is the good *tecttaire* (ambassador), who obtains glory for his lord." At p. 78 Z. probably mis-read *tecttaire*, gl. *dispensator*, for *rectaire*, which word is better spelt *rectaire* (*ónd rectairiu*, gl. *a villico*, Z. 743), and *rectire* (gl. *praepositus*, Z. 245). 451. *Deganach*—452. *Prelait*—454. *Dechdán*—455. *Subdechdán*—456. *Aclaidhe*—458. *Pupul*—460. *Aingel*—462. *Arcaingel*, all from the Latin. Note, however, in *pupul* (Corn. *pepel*) the assimilation of the *o* of *populus* to the succeeding *u*, and note also that the stem of *aingel*, a masc. a-stem (Corn. *ail*) seems in O. Ir. to be extended in the acc. pl., which is always *aingl-i-u*, not *angelu*, *anglu*. Cf. *Lagn-i-u* (Leinstermen), Z. 944: *coirn-e-a* (*coronas*), a fem. á-stem: *Boind-e-o*, gen. sing. of *Boind* (Bovinda, Boyne), Book of Armagh, 16 a, 2, 16 b, 1: *ins-e-o*, gen. sing. of *inis* (*island*), *ibid.* 18 a, 1: *aillichth-i-u*, gl. *alternationes*, Z. 256, an u-stem: *cairt-e-a*, friends, and *náimt-e-a*, haters, enemies, both ant-stems in the acc. pl.

457-464. *Coraidh*, a choir, is, like W. *cor*, from *chor-us*, or *χορ-ός*, but with an Ir. termination. 459. *Uan* (*lamb*), W. *oen*, Corn. *oin*, Bret. *oan*, a masc. a-stem, whence *uainín*, *infra*, has certainly lost a *g*, *v. supra*. 461. *Cloideam* (*sword*), W. *cleddyf*, in O. Ir. *claideb*, Z. 442. 469. *Ruainde* (leg. *ruainne*?), a single hair; *foiltn*, a dimin., and—464. *Foiltnt*, a double dimin. of *foilt*, hair, as to which *v. supra*, No. 77.

465-479. *Mér láime*, a finger (lit. *digitus manus*, as toe is)—466. *Mér coisse*, *digitus pedis*, *mér* (*digitus*), acc. dual; *imber* in *dá mér* (*infer duos digitos*), Z. 926; abl. pl. in *e meraib* (*in digitis ejus*), Z. 347. *Mér* seems to have lost a letter (*t?*) before *r*; cf. W. *motrwy*, a finger-ring; *coisse*, gen. sing. of *cos*, a fem. à-stem = Lat. *coxa*. 467. *Salm*—468. *Feroán*—470. *Toin*—471. *Lethtoin*—472. *Ditoin*—474. *Punc*—475. *Cercall*, all taken from the corresponding Lat. words: *fersán*, with the addition of the Ir. dimin. suffix *án*. 469. *Foghur*, gen. *foguir* (*sonus, pronuntiatio*), frequently in Z., see pp. 964, 965; root *gair*, whence *gair* (*vox*), *gairim* (*voco*), &c., Skr. *gir* (*vox*). 473. *Macam gente*, a child begotten; *gente*, part. perf. pass. of *geinim*, root *gan*, as to which *v. supra*, No. 291. 476. *Mur*, W. *mur* = *murus*, is probably taken from the Lat. “*Mur*,” says C. (*Cath Maighe Léna*, 78, note ^c), “means simply a circular¹ wall, bank, or mound of earth; but it does not imply a dwelling, except for the dead.” It sometimes meant a mound only, as in the passage to which the note is appended. 477. *Biadh* (gl. *cibus*); *biad* = *bivata*, *βιθο-τ-*, in O. Ir. is neuter, like the Skr. *jīvita* (Lat. *vita* = *vivita* is fem.); cf. *arbiathim*, gl. *lacto*, gl. *nutrio*, Z. 431, gen. sing, in O. Ir. *biūth* (Z. 250) = *bivati*, in Mod. Ir. *bīdh* = W. *bwyt*, Corn. *buit*. 478. *Gaillmias* (gl. *discus*), i. e. *gall* + *mias*; *gall*, foreigner (*v. Galldach, supra*), *mias* = *mēnsa*, O. W. *muīs*, Z. 137. 479. *Copán* (gl. *cupus*), a deriv. from Eng. *cup*?

480-493. *Cep* (gl. *cepus*) I can hardly explain, unless as = Lat. *cippus*: *ceap* occurs in O’R., with many meanings, of none of which, save two, do I feel certain (*ceap* is a shoemaker’s last, and *isna ceapaibh* is certainly “in the stocks”). Cf. *icip*, gl. *in ligno* (*Book of Armagh*, 181, b. 2; *Acts*, xvi. 24). 481. *Lebaid* (gl. *lectus*, a bed), O. Ir. *lepaid*: the abl. sing. occurs in the *Leabhar Breacc* (pref. to *Secundinus’ Hymn*, Lib. *Hymn*, ed. Todd, p. 28): *batar* in *oen lepaid*, “they were in the same bed,” and the gen. sing. at the beginning of the *Táin bó cuailgne*: *Fect níón do ailell* | *do meidb iarn dergud a rígleatha dóib i cruachan ráith chonrach arrecaim comrad chindchér-caille eturru*, “once upon a time, after *Ailill* and *Medv* had spread their royal couch in C. R. C., a pillow-conversation took place between them.” 482. *Otrach* (gl. *filius*, dung), O’R., also a dunghill, Gael. *otrach*. 483. *Torc* (gl. *porcus*), *v. supra*. 484. *Sgaignen* (gl. *vannus*, a winnowing-van), also a cullender, according to O’D.; in O’R. *sgaighnean*. 485. *Cleath* (*tignum*, a log, beam) is explained “a rib, rod, stake,” by O’R. 486. *Comalta* (gl. *collectaneus*—*ομο-γάλακτος*—a foster-brother), *com-al-ta*, involves the root *al* nourish (Lat. *al-o*), -ta, perhaps for -tava. *Comalta* occurs in the *Seirglige Conculainn*: *fobith ba haite dó Fergus ocus ba comalta Conall Cernach*, “because

¹ Cf. Skr. *r. mur*, *circum dare, vestire*; Bopp.

"because F. was his foster-father, and C. C. was his foster-brother," *Atlantis*, ii. 372. 488. *Curach* (gl. *phaselus*, "a kidney-bean-shaped vessel, made (sometimes) of wicker-work," which answers tolerably well to the Irish *curragh*, W. *cwrwg-l*, whence Eng. *corac-le*. 489. *Sacc* (gl. *forulus*), W. *sach* = Lat. *saccus*, Gr. *σάκκος*, Goth. *sakkus*, Eng. *sack* (*sack* is incorrectly spelt *sac* in O'R.). 490. *Matal* = Lat. *mantelum*? whence it is probably derived, the *n* being lost before *t*, as in *sét*, a road, W. *hint*, Goth. *sinths*, Eng. *send*, *tar* (between), Lat. *inter*, Skr. *antar*, and in the termination of the third pers. plur. pres. and fut. active of verbs (-at [= Lat. *ant*], -et, -it: -fet, -fit = Lat. -bunt). W. *mantell* (pl. *mentyll*, Z. 787) = Lat. *mantellum*. 491. *Blathmar* is "flowery" (W. *blodeuog*), not "floweret" (*flosculus*), from *bláth*, flower = W. *blawd*, Corn. *blez*, Lat. *flos*, N. H. G. *blüte*. 492. *Uainin* (gl. *agnellus*), dimin. of *uan* = *agnus*. 493. *Oircnín* (gl. *porcellus*), double dimin. of *orc* = *porcus*, W. *porch*, with loss of initial *p*.

494-514. *Serrach no gercach* (gl. *pullus*, "a foal or a chicken"); *gercach*, "an unfeathered bird," "a squalling child," C. 495. *Cuaillé* (gl. *palus*, W. *pawl*), a pole, stake. 496. *Diele* (gl. *talus*), a die, W. *dis*. 498. *Cuilen* (gl. *catulus*, whelp), leg. *cuilenn*? (*cuilennboec*, gl. *cynyps*, Z. 740), W. *colwyn*, Corn. gl. *coloin*, Bret. *kolen*, compare Eng. *whelp*. 499. *Cat* (*murilegus*, cat, lit. mouse-catcher), for catt, W. *cath*, Corn. *kat*, Bret. *kaz*, a masc. a-stem; cf. Med. Lat. *cattus*, *catta*. 500. *Cealg*, v. *supra*, No. 326. 501. *Mil édaigh* (gl. *pediculus*, louse), lit. beast of the clothes; *édaigh* = O. Ir. *étaig* (*séig*, Z. 857), gen. of *étaich*, a neut. a-stem. 502. *Dornán buana* (gl. *manipulus*, small handful of hay), dorn, W. *dwrn*, a fist: *buain*, gen. *buana*, "a. f. cutting, reaping, shearing," O'R. 506. *Coileach* (gl. *gallus*) = W. *ceiliawg*, Corn. *chelioc*. 508. *Prechán* (gl. *milgus*, i. e. *milvus*), a kite; cf. Gr. *κίρκος*? note in the Lat. *g* for *v*, as in *ugula* (*supra*) for *uvula*. 508. *Cerd* (gl. *figulus*), v. *supra*. (In the MS. the letters *eg* are just visible before *cerd*, but the scribe has evidently tried to efface them.) 509. *Ela* (swan), O'R. *eala*: W. *alarch*, pl. *eleirch*, Lat. *olor*. But who can account for *ela*? Can it have lost a *g* before the liquid? cf. "Αγλν, ὁ κύκνος ὑπὸ Σκυθῶν", Hesych. 510. *Coilech gaisthe* (W. *ceiliog gwynt*), i. e. *gallus venti*, weatherecock? 511. *Teallach* (gl. focus, fire-place, hearth), perhaps for *tenlach*, *tened-lach*. 512. *Oinmid* (gl. *sotus*), an oaf, W. *ynfyd*. The *-mid* = O. Ir. *mit* = *manti*, and probably involves the root *man*. 513. *Geocach* (gl. *mimus*), apparently from *jocu-s* (*sed* cf. N. H. G. *geck*), now "a strolling player." 514. *Sboran*, "a purse," O'R. *sporán*, W. *ysbur*.

515-533. *Sgingidoir* (leg. *sgingidóir*? gl. *pellicarius*, "a furrier"), is, according to C., a "packsaddle maker;" cf. W. *ysgin* (fur) = Eng. *skin*, *scing*, O'R., "part of the trappings of a horse." 516. *Inadh*, a place, O. Ir. *inad*, frequent in Lib. Hymn.

517. *Oibhiseoir*

517. *Oibhiseoir* = adversarius. 518. *Cluithe* (gl. jocus), also cluiche, game, sport, an ia-stem. The dat. sing. occurs in the Trip. Life of Patrick: *Fecht aili do patrice ic cluithiu iter a comaistiu* (i. e. *a comaltud*), “at another time P. was playing amongst his coevals” (i. e. *his foster-brothers-and-sisters*). With cluiche cf. cluichech (gl. ludibundus), Z. 778. 519, 520. *Ifearn*, iffern = infernum, W. uffern, Corn. iffarn, gen. sing. of iffern, viz. iffirnn in Z. 51. 522. Locanus (Lucanus), here identified with the Irish man’s-name, Lochan; see O’D., Four Masters, A. D. 606. 533. *Fergal* is connected with ferg (anger), fairge (sea), *Οὐεργιόνιος* (*ώκεανός*) Ptol. “The proper meaning of the word [ferg] is,” says Glück (K. N. 131), “motio, agitatio (compare Gr. *ἔργον* for *έργον*, *όργη* for *ἔργη*, from the root *varg*, Germ. werk).” Cf. Zend *verez* (agere). If Fergal be the W. Gwral-deg and = a Gaulish Virogalos, the elements are fer “man” (Skr. *vara*), and the root *GAL*, as to which see Z., 993 n.

534-548. Of the rest of the proper names note *doctor*, glossing Ovidius. Hence there would seem to have been some Irish word resembling this name, and corresponding with W. *ofydd*, with which, however, Z. 3, would connect the Irish *ogham*. 540. *Diarmaid* seems = Derbomantis. 541. *Lochlann* is curiously like the old name for Scandinavia, *Lochland*, of which the dat. sing. occurs in one of the S. Gall quatrains above quoted. 542. *Murchad*, leg. *muirchad*, gen. *muirchatho*, Z. xxxii. = moricatus, a masc. u-stem. 543. *Eogan* is from *euγενής*. 545. *Concubar*, leg. Conchubar, the Anglo-Irish Connor; cf. Conchuburnensium (Book of Armagh, 9 a, 2), Conchobor, Z. 1133, Glück, 66, where note the aspiration of *c*. Does Con- stand for Cono- (cf. Cono-maglus, Cunobelinus), or is *c* aspirated in the combination *ne*, as in *sancht* (Brogan’s Hymn, l. 23) = *sancta*; *conchoimnueir* (efficit), Z. 853; *conchehrat* (amabunt), Z. 495; and perhaps *tenchor* (gl. forceps), Z. 84? 546. *Mac na hoidhche* means “son of the night;” *oidche*, O. Ir. *aidche*, a fem. iâ-stem, Z. 257; *áidchide*, “nocturnal,” Leab. Breacc, cited Lib. Hymn. ed. Todd, 27. In the *h* prefixed to *oidche* here, and to *oighe*, *infra*, No. 576, Bopp would see a relic of the *s* which terminated the fem. article in the gen. sing. 547. *Uaithne* is placed opposite *orpeus*, i. e. *Orpheus*, because *Uaithne* is said to have been the inventor of music, under the singular circumstances described in a legend, which C. tells me is preserved in the Book of Leinster. 548. *Tadhg* (the “Teague” of English writers) is said to mean “poet.”

550-554. *Deoir* (gl. diphthongus), in Z. *deoger* = defoger (gair, sonus), the *g* being dropt between vowels, as is the rule in Welsh, and as sometimes occurs in Irish. 551. *Senadh naom* (“holy synod”), cf. W. *senedd*, Corn. *sened*, from *synodus*. 552. *Cloch criodail*, “stone of crystal.” 553. *Parrtus*, leg. *partus* from *paradisus*, W. *paradwys*, the medial *d* being prolected, as sometimes happens in foreign words: cf. aip- gitir

gitir = abecedarium. Perhaps, however, the *t* may be owing to the practice pursuant to which *b*, *d*, *g* are written respectively *p*, *t*, *c*, when preceded by either *l* or *r*: see Z. 70, 71. 554. *Dair* (gl. *quercus*, oak-tree), gen. *darach* = *daracas*, a c-stem; cf. *daur*, gl. *quercus*, Z. 8; *dairde*, *daurde*, gl. *quernus*, Z. 764; *daurauch*, gl. *quercetum*, Z. 779, *derucc*, gl. *glans*: W. *derw-en*. Cf. *δρῦς*, *δόρυν*, Goth. *triu*, A. S. *treóv*, Eng. tree, Skr. *dáru* (timber), *Δαρνίερον* (Britannia oppidum), Z. 8.

555-566. *Aball*, O. W. *aball-en*, Corn. *auali-en* = apple, *apfel*, *Aballum*, &c. Ubull *quasi abull*; *aball*, *imorro*, o *burgg* Etale *dianid ainm Abellum* i. is ass tuced *sfl nan aball prius* (Cormac's Glossary, Book of Leinster), “*Aball*, now, from a town of Italy called *Abellum*, i. e. it is thence that the seed of the apples was brought formerly.”

556. *Coll* (W. *coll-en*, Corn. *col-viden*, Bret. *kel-vézen*) = *coslas* = *hasel*, *corylus*, whence *κόρυλος*. Z. 1118 compares the name *Coolum*, *hod*, *Kusel*, and the Slav. *sheol*, *virga*, *baculus*, “*primitus columnus?*” whence, he says, the names of places *Schesla* and *Schealitz*. The adj. *collde*, gl. *columnus*, in Z. 81. 557. *Fuindseog* (gl. *fraxinus*, ash-tree), leg. *fuinnseog?* and cf. O. Ir. *huinnius* (gl. *fraxinus*, Z. 751), *uinsenn* (Irish *Nennius*, 116); and, perhaps, Lat. *ornus* for *osanus*: Corn. *onnen*, Bret. *ounn-en*. 558. *Fernog* (gl. *alnus*, alder), W. and Bret. *gwernen*, f., Corn. *guernen*, “gall. vet. vern [vernâ] in nomine fluvii *Vernodubrum*;” cf. *Vernosole* (Glück, 35, 125). 559. *Droighin* (gl. *prunus*, blackthorn, sloe-tree), leg. *draighen*; *draigen* is used to gloss *pirus* in Z. 738; cf. W. *draen*, pl. *drain*, *sed vide* Z. 139 n. 560. *Beithe* (gl. *buxus*, box-tree), *bethe*, gl. *buxus*, Z. 728, apparently = W. *bedw*, birch, Lat. *betula*. The word occurs in a note on Christ's cross (Lib. Hymn. 7 b. in marg.): *cedir a eos* 1 *cupris a tenga* 1 *gius in geind doratad trethe* 1 *bethe* in *clar* in *roscribad* in *titul*, i. e. “Cedar its shaft, and cypress its tongue [the upper segment], and deal the piece (?) that was put across it, and box the board whereon was written the title.” 561. *Ibhar* (yew), *ibar* in Corm. Another Irish word for yew, *eo*, is the W. *yw*, Corn. *hiuin*, Bret. *ivinen*, O. H. G. *iwa*, N. H. G. *eiben-baum*, Fr. *if*, Sp. and Port. *iva*. 562. *Fidhabhall* (as I read for the senseless *fidhabhall*, wood-apple), a fig-tree, from *ficus* and *aball* (*malus*), No. 555; cf. Corn. *ficbren*, gl. *ficus*, Z. 1118. 563. *Crand giús* (pine-tree). 564. *Crand lautr*, laurel-tree (leg. *crandgiús*, *crandlaur*), with *giús*, perhaps cf. *bí*, gl. *pix*, Z. 25, 764. 565. *Fraech* (gl. *brucus*, heather), O'R.'s *fraoch*, nom. pl. neut. *inna dseræ fróich*, gl. *vaccinia*, i. e. *rubræ ericæ*, Z. 890, which Z. calls a solitary example of the occurrence of flexion in an adjective *preceding* a substantive. Cf. however, *doadbadar* sunt atá *níli* *dána* in *spирто* et as *nóindæ* in *spirut* (Z. 360), “here is shown that there are many gifts of the Spirit, and that the Spirit is single.” With *fraech* cf. W. *grúg*. 566. *Crand mucor* (gl. *cornus*, cornel-cherry, dogwood-tree), “dogbriar,” C.

567-568. *Cuigel*

567-568. *Cuigel* (gl. colus, distaff) = W. cogail, Corn. kigel, Bret. kigel, kegel = O. H. G. cuncla, N. H. G. kunkel, all, like Fr. quenouille, It. conochia, from Med. Lat. conucula, for colucula, from colus. 568. *Fersaid* (gl. fusus, spindle) cf. W. gwerthyd, Corn. gurhthit, Bret. gwerzid, and Lat. vert-o, verticillus, versatilis, Med. Lat. vertebrum, verteolus, "Et colus et fusi digitis cecidere!"

569-575. *Teach*, tech in Z. 73, house (cf. coitchen communis = con-tech-en? Z. 73; tec-nate, gl. domesticus, Z. 769; cum-tach, ædificatio, Z. 843; daltech (gl. forum), Book of Armagh, 189 b. 2), apparently a sister form of teg, Z. 73 (gen. ind idultaigæ, gl. fani, Z. 822; dat. i taig ríg, gl. in prætorio, Z. 280), which last is W. ty, pl. tai, Corn. and Bret. ti, rέ-yos, thatch (Skr. r. sthag?). 570. *Bean do brathar*, "thy brother's wife;" *bean do meic*, gl. nurus, "thy son's wife;" as to *bean v. infra*, No. 1053. *Brathar*, leg. bráthar, gen. of bráthair, a stem in tar, declined like athair, *supra*, No. 13; and = Skr. bhrátr, Goth. bróthar, Lat. fráter, Gr. φρατήρ, ἀδελφός, Hesych.; *do*—O. Ir. du, do—the possess. pron. of 2 pers. sing.; W. dy, Bret. da, = Skr. tava, the original *t* having been worn down to a medial in this frequently used word. The *d* of this pronoun, however, becomes *t* when the vowel is elided. Cf. tésérge, "thy resurrection," Book of Armagh, 18 b, 1; conicim tanacul, "I am able to save thee," *ibid.*, 186 a. Note that no word corresponding to Skr. snushâ, Gr. ννός, Lat. nurus, Goth. snur, has yet been found in Celtic. Skr. çvaçrû, Gr. ἐκυρά, Lat. sorcrus, Goth. svaihro (mother-in-law), are represented by the W. chwegr, but no such Irish word can be quoted. It would, however, be rash to draw conclusions from circumstances like this, till we make more progress in collecting our ancient words and names, of which, perhaps, scarce one-third is accessible to the philologer. 572. *Cugan*, gl. penus, Z. 80, eucan, gl. penus. 573. *Lég loghmar* (read lóghmar), a precious stone = O. Ir. liacc lógm̄ar, liacc = W. llech, a flag, a flat stone. Liacc is a fem. á-stem: is[ed] bess didu ind liacc: berir ilbeim friss et intí dothuit fair conboing a chnámi; intí for a tuit som, imorro, atbail side: "It is this, now, that the stone is: many a blow is given to it, and he that falls on it breaks his bones; but he on whom it falls he perishes," Z. 609: gen. in aecclesia magná airdlîces, Book of Armagh, 9 b, 2: dat. for leicc luim, Fiacc, 16, "on a bare stone." 574. *Long luath* (gl. carbassus), "a swift ship;" long, gen. luinge (W. llong, fem., whence llynghes, a fleet), a fem. á-stem: is long from the Lat. navis longa, or may we refer it to the Skr. root langh (salire, ire)? The acc. sing. loing glosses vas in the Book of Armagh, 177 b, 1; carbassus, "eyn schiff das keyn bodem hat."—Dief. Med. Lat. Dict. 575. *Fairge* (sea), v. *supra*, No. 328, a fem. iá-stem, O. Ir. fairgge, Z. 928; fairggæ, foirggæ, Z. 1125.

576-579. *Bru na hoighe* (gl. aulus), "the virgin's womb," leg. brú na hóighe (gl. alvus).

alvus). 577. *Sroll* (gl. *byssus*, $\betaύσσος$) is spelt *sról*, and explained “silk, satin, gauze, crape,” by O’R., but *byssus* is a yellowish linen. With—578. *Uir* (gl. *humus*, the ground), Pictet compares *εὐρύτ*, Skr. *uru* (large), fem. *urvi* (earth); gen. *úire*, Corm. v. *Gaire*; Corm. v. *Mur*, glosses *ur* by *talam*: so also sub v. *Ur*. *Ur* *tréide* *fordingair*, *úr* *chetamus* i. *talam*, *úr* *cech* *nuse* *amail* *asamberar* *imb* *úr*; *úr* *dana* *cech* *nole*, *inde* *dicitur* *isena* br. n. [brethib nemed] *lán* *dosiathach* *cach* *núr* i. *cech* *nole*. “*Ur*: three things it means; *úr*, in the first place, i. e. the earth; and *úr*, everything new, as is said, *imb ur* [fresh butter]: *úr*, then, is everything bad. Hence is said in the *Bretha nemed*, “fully *dosiathach* (?) is everything *úr*, i. e. everything bad.” Adj. *húrde*, “ad humum pertinens,” Z. 764. 579. *Paiper*, of course from *papyrus*, $\piάπυρος$.

580–587. *Dorus lis*, “door of a *less*,” now spelt *lios*, an a-stem, cf. *Lissus*: “a Dun, pronounced Doon [dún, cf. Eng. town] is an elevated, circular, enclosing wall or bank, within which a dwelling-house was erected. A Dun required to be surrounded by a wet fosse or trench [a moat] to distinguish it from the Rath which had not a trench . . . Lios was another name for the Dun, but that it often contained within it more than one dwelling-house.” (C. *Cath Maighe Léna*, 78, 79.) Cf. W. *llys*, a court, hall. The dat. sing. of *less* occurs in the Book of Armagh, 17 b, 1: *Dirrógel . . . ochter nachid con a sealb it[ar] fid* *ú mag* *ú lenu con alkius* *ú allubgort*; also in Patrick’s Hymn: *Crist il lis*, *Crist is sius*, *Crist in erus*, “Christ in the court, Christ in the chariot-seat, Christ in the poop,” i. e. Christ be with us while at home, or travelling by land or sea; the gen. pl. occurs in *loig-less*, before cited: in Gaelic, *lis*, gen. *lise*, is fem., and means “a garden.” 582. *Feorus* (gl. *acirus*), *feoras* is explained “the spindle-tree, prick-wood,” by O’R. (on whom, of course, no reliance can be placed), which reminds one of W. *grwysen*, gooseberry. Should we read *acinus* for *acirus*, or is it for *acerus*, *galingale*, *sweet flag*? 583. *Buachaill bó*, ad v. *bubulcus bovum*; *buachaill* (gen. *muine buachaill*, Book of Armagh, 17 b, 1) is *bóchaill* in Z. 28, 67; cf. W. *bugail*, Corn. *bugel*, gl. *pastor*. 584. *Buachaill muco* (swineherd) is lit. *bubulcus porcorum*; *buachaill*, like *bubulcus* and $\betaουκόλος$, merging its special meaning of cowherd in that of herdsman; cf. *irrōβουκόλος*, horseherd, and see Max Müller, *Oxford Essays*, 1856, p. 17. 585. *Muine* (gl. *rubus*, bramble-bush) occurs, as we have seen, in *Flaice*, 24, and in the Book of Armagh. 586. *Airgeach* (gl. *remulus*, a small ear), but *airgeach* is a plunderer, O’R., also an owner of herds (*nirbu airgeach air alébe*, Brog. 11; cf. *airgo*, gl. *armentum*, *infra*, No. 754), and there is probably some mistake here. 587. *Dris* (gl. *tomús*, i. e. *dumus*, bush, bramble); cf. *dris-tenach*, gl. *dumetum*, Z. 777, *driss*, gl. *vepres*, Z. 139, Corn. *dreis*, gl. *vepres*, Z. 1118, W. *dryssien* (frutex), Z. 301.

588–593. As to these ordinals, *céid* (*céid neach*, “first anyone”) is only found in Z.’s glosses in *fochetoir*, *leg. fochetóir, statim, illico, lit. sub prima hora*. The lengthened form *cét-ne* is used instead. But we find the adverbs *cétu, ciatu, céta* (*primum*), and Corm. has *cétamus* (*imprimis*), *cét-aidche* (*first night*), *Fíacc*, 32; *cét bliadain*, first year, Z. xxviii. The *t* is unaspirated, owing to *n* having been lost before it; this *n* is found in W. *kentaf, kyntaf*, Z. 230; Gaulish *Cintu-genus*, “first-born,” = O. Ir. *Cetgen*, Book of Armagh, 11 b, 2. *Indara neach* seems simply the old *indala nech* (*the second anyone*), the liquid *l* becoming *r*, as in *imlesen, supra, &c.*; *ala* = W. *eil, alter, secundus*; *ala* occurs in Z. 313, with the meaning of “second,” in connexion with the numeral *deac, 10*: *cethar brottae, 7 ala rann deac brotto* (*4 moments, and the 12th (2 + 10) part of a moment*): with the meaning of “one of two:” *indala fiacail*, Z. 926. With *ala* we may, perhaps, connect the prep. *al, gl. ultra*, Z. 602, which occurs with a suffixed pronoun in Colmán’s Hymn, 50: *Benedacht for Columcille con nóeibaib Alban alla*, “*blessing on Columcille, with the saints of Scotland besides him*.” *Tres*, third, O. Ir. *trius, tris*, gen. *tres*, Z. 316, is not easily explained: can it have been a distributive = Zend *thrishva?* or an old superlative in *-istha?* But how is *gen. tres* to be accounted for? A passing over to the *s*-declension is possible, but unlikely. *Cethruma*, O. Ir. *cethramad, v. supra*, No. 142. The dat. sing. neut. occurs in the Book of Armagh, 177 b, 2: *iár cethramad laithiu* (*gl. a nudus [nudius] quartana die*). *Cuigedh*, O. Ir. *cóiced* = O. W. *pimphet*, Lat. *quinctu-s*: *Seis-ed* = O. W. *chuech-et* = *svecs-a-ta*, Lat. *sextu-s*.

594–604. *Gabbaltech* (*gl. captus*), from *gabáil*, W. *cafael*, *cavil*, Z. 160, *capere*. 595. *Curracach* (*gl. cuculatus, i. e. cuckolded?*), *lit. crested*. Horne Tooke was not so original as he supposed when he wrote, “*In English we do not call them cuculi, but cuculati (if I may coin a word on this occasion)*.” 596. *Atanach* (*gl. capuciatus*), cf. Corn. *hot*, *gl. caputium*, W. *hotan, hotyn* (*a cap.*). 597. *Inarach*—598. *Muincillech*—599. *Fallaingeoh*—600. *Tríbhuseach*, adjectives, and—601. *Coronta*, a participle, from bases considered *supra*. 602. *Foirmtech* (*gl. invidus*). The subst. *format*, O’R.’s *formed* (*envy, ex man, like μῆνις*): *acc. s.* appears in the pref. to Patrick’s hymn, Lib. Hymn., cited in Petrie’s Tara, 32: *bid ditin do ar cech neim 1 format*, “*it will be a protection to him against every poison and envy*;” cf. W. *gorfynt*. 603. *God* (*gl. blaesus, lisping, speaking indistinctly*), “*stammering*,” according to C., who tells me that the Danes were called by the Irish *na Gaill gwid*; cf. W. *gwyth* (*a murmur*). 604. *Bodhar*, *deaf*, W. *byddar*, Corn. *bothar*, Bret. *bouzar*, Skr. *badhira*. (*Hence Eng. bother?*)

605–614. *Baccach* (*gl. claudus, limping, halting, lame, W. bachawg, “crooked”*) occurs

occurs in the acc. pl. masc., spelt bacachu, as a gloss on the word luscu, in the second line of the 17th couplet of Fiac's hymn :—

Iccaid luscu la truscu, mairb dosfinscad do bethu.

He used to heal the halt, with the lepers ; the dead he used to raise them to life.

606. *Ordaighs* (gl. auratus), ór, gl. aurum, *infra*, gen. óir, from the Lat. aurum for ausum (Skr. root ush, urere). If the word were Celtic, the *s* would have been lost between the vowels. 607. *Airgedach* (gl. argenteus), from *airged*, gl. argentum, *infra*, in O. Ir. argat (gen. arggait, argit, Book of Armagh, 17 b, 1) = W. ariant, Bret. arc'hant, Corn. arhanz, Old Keltic Argento-ratum, Argento-magus, &c., Zend erezata, Lat. argentum, Osc. arageto, Skr. rajata. 608. *Iarnaighs* (leg. iarnaide?), gl. ferreus, from iarn, for isarn (iron), W. haearn, Corn. hoern, Z. 120; cf. the Gaul. Isarnodurum (iron door?), *iarunn*, gl. ferrum, *infra*; the gen. sing. seems to occur in Z. 926, ar fulib *hairn* for shairn = isarni, the aspirate being displaced as in the W. and Corn. forms); cf. Skr. ayas, Eng. ore, Goth. eisarn (ferreus), from which the Celtic stem isarno can hardly be taken, the deriv. suffix -arn being common in Celtic, but rare in Gothic. 609. *Luaidheamhail* (gl. plumbens), from luaidhe, gl. plumbum, *infra* (cf. Eng. lead, load?), and samhail = samalis = W. hafal, Lat. similis, Gr. ὁμαλός, &c. 610. *Stanamhail* (gl. stanneus), from stan (sdan, gl. stannum, *infra*). 611. *Umanhail* (gl. aereus), from ume (humas fogrigedar, “aes quod dat vocem, sonat, Z. 445), O. W. emed, Mod. W. efydd. 612. *Fundamintech* (gl. fundatus), from fundamentum. 613. *Scithech ón iligi* (gl. fessus, “wearied from the way,” i. e. journey). 614. *Scithech ó obair* (gl. lassus, “wearied from work”), leg. scithech, and compare scith, Z. 26, sciith, Z. 669: ni confil bas scith lim act rop ar Christ, “death is not a burden to me if only it be for Christ.”

615-621. *Tinniseach* (O'R. tinneasmach), “speedy, hasty.” 617. *Nemhkindianeach*, “unspeedy, unhasty.” 616. *Salach* (salacious, lustful), perhaps borrowed from salax, root sal (sal-io, ἀλλομα, for σαλλομα). Salach subsequently glosses sordidus, dirty = W. halawg, cf. halou, gl. stercora, Z. 1095 (the man's name Cennsalach, gen. sing. Ceinnsealich, Book of Armagh, 18 a, 1, comes from cennsal, imperium), and hence would seem connected with O. H. G. salo, not clear, troubled, Fr. sale. 618. *Suirgech*, gl. procus, wooer (in O'R. suireach), perhaps connected with στοργή, στέργω; cf. serc, amor, W. serch, with the *s* preserved (*st* at the beginning of a word in Welsh, as a rule, loses the *t*, not the *s*). 620. *Gortach* (gl. famelicus, famished, starved), O. Ir. gorte (famine), a fem. iâ-stem, Z. 1006 = gardh-ti-â, Skr. r. grdh (avidum esse). 621. *Fiar-siloch* (if I read the word aright), gl. strabonus, squint-eyed; fiar, crooked = W. gwyr.

gwyr. Bopp may be right in comparing fier with Lat. *vârus*, Skr. *vakra* *curvus*, *flexu-*
osus. So Gaulish *mâros* seems Gr. *μακρός*.

625–629. *Tengtach* (gl. *linguosus*), dótengtach (leg. *dothengtach*?), gl. *bilinguosus*, hypocritical, double-tongued, from *tenge* (tongue), gen. *tengad*, *v. supra*, which, from these adjectives, would seem to have been a t-stem. 626. *Dércach* (leg. *déircach*?), charitable, from *déirc*, alms, deserter (amor), Z. 78. 628. *Briathrach* (gl. *verbosus*), from *briathar* (word), a fem. à-stem. 629. *Sbegach* (ἀγλωσσος, elinguis, not glib of tongue), not in O'R.

630–634. *Fonamaideach* (gl. *ridiculosus*, facetious, droll), O'R. has *fanamhad*, ridicule, and *fonamadach*, which he translates by “contemptuous;” “making game,” is, O'D. tells me, the meaning now attributed to the word; cf. Eng. *fun*? 631. *Failgeach* (gl. *egenus*, needy, indigent). 632. *Casta* (gl. *crispus*, curled, crisped), from *cassim*. 633, 634. *Slán* (gl. *sanus*) *eslán* (gl. *insanus*), have been connected, *supra*, with W. *llawen*.

635–639. *Edmur* (gl. *zelotypus*), O. Ir. *étmair* [= Gaulish *Iantumarus*, Glück, 78], from *ét* *zelus*, Z. 22, *aet*, Z. 343 (forn *ét* *fri* *saibapstalu* *darmchensa*, “*vestra* *semulatio* *pro me contra pseudoapostolos*,” Z. 607, Skr. r. *yam(niti)*? 636. *Dlúith* (gl. *densus*), an *adjectival i-stem*; *glosses* *denso* in Gild. *Lorica*. Z. seems to have mistaken for the adj. *dlúith* the subst. *dlúthe*, wrongly rendered “*apertus*” in Z. 30, notwithstanding his *glosses* contain *tri beulu* *dlútaí*, gl. *fixis labris*, Z. 1015, *dlúthe* in *tinf[id]* *donaib* *conso[naib]*, Z. 1021; literally, *connexion* (*coherence*) of the aspiration to [i. e. with] the consonants (in χ , θ , ϕ). *Dlúithe* also means a chink: *huand* *dlúthi* *seim*, gl. *tenui rima*, Z. 261; and cf. *dlúth*, gl. *stamen* (the warp in a loom), Z. 30; *tre chomdluthad*, gl. *per synæresin*, Z. 985, *rundlúth*, gl. *densaverat*, Z. 435. 637. *Goirt* (gl. *acidus*), perhaps connected with the verb in “*ma gorith* *loch* *cith* in *e chuis nu in e laim*,” which Z. renders (p. 1006) “*si dolet* *locus vel in ejus* *pede vel in ejus manu*.” 638. *Ballach* (gl. *urbiculatus*) is now not “*rounded, circular*,” but “*freckled*,” from *ball* (spot). Cf. W. *ball*, “*eruption, plague*.” In Z. *ball*, a masc. a-stem, always means *membrum*, and agrees in form, declension, and gender with $\phi\alpha\lambda\lambda\sigma\sigma$. 639. *Slomain* (gl. *lubricus*, slippery, smooth), an adj. i-stem: a sister-form, of the a-declension, is *alemon*, which occurs in a marginal gloss on the Lib. *Hymn*. copy of the *Altus Prositor*; nom. pl. neut. : *is airi asbertar* *étrumma* | *alemona* *huare* *nád* *techtat* *tinfed*, Z. 1022 (i. e. therefore are they called light and smooth, because they have not aspiration); *alemona*, gl. *levia*, Z. 737, *alemon* = W. *llwyn*, fem. *llefn*. Cf. N. H. G. *schleifen*, Eng. *slip*.

640–649. *Fairsing* (gl. *amplus*, spacious, roomy), *farsinge*, the subst. from this, occurs in Lib. *Hymn.*, 5 b, Colman's *Hymn*, line 43, as a gloss on *lethu* :—

Robbem cen es illethu la aingliu imbhithbethu.

May we be without age, in space¹, with angels in eternal life!

641. *Luathgairech* (gl. *nervosus*), generally means "rejoicing," "exulting," from *luath* (swift), and *gáire* (joy), W. *gware* (play). Here it seems equivalent to energetic, vigorous in expression (*quis Aristotele nervosior?* Cic.). 642. *Dealbhda* (gl. *formosus*), O. Ir. *delbde*, from *delb* (*forma*, *figura*, *imago*, *paradigma*), fem. W. *delw*, Z. 99, and cf. *dolibthid* *figulus*, Z. 987, *indoibthid*, gl. *figurate*, Z. 984, *dolbud* (*figmentum*), Z. 768, leads one to think the root *dal* which is, perhaps, etymologically connected with Lat. *forma*, Skr. r. *dhr*. 643. *Uchtard* (gl. *strumosus*, wenny) rather seems "high-breasted," from *ucht* and *ard*. 644. *Craessach*—645. *Fesdgach*—646. *Gaethmar*—648. *Milech*, all from nouns noticed, *supra*. 647. *Bronnmar*, from *brú*, gen. s. *bronn*, W. *bru* (womb): a dimin. from *brú* occurs in the dat. sing. : his *bronnait* (gl. *infra ventriculum*), Z. 593. 649. *Snethach*, leg. *snedhach* (nitty), W. *neddog*, is interesting, furnishing, as it does, a hint as to what must have been running in the heads of the European Aryans at an early period, for *sned*, Z. 1126 (W. *nedd-en*, Bret. *niz*) is Slav. *gnida*, Gr. *κόνις*, *κόνιδος*, N. H. G. *nisse*, Lith. *gli(n)da*, Lat. *le(n)s*, *le(n)dis*.

650–653. *Coisinech* (if I read the word rightly) means, I presume, taking short steps, going pedetentim, step by step, slowly. 651. *Croindtilli* is probably a blunder for *crointsilech*, an adj. formed from *crontsaille*, phlegm, spittle, derived by Corm. from *grant* (grey), and *saile* = saliva. 652. *Gerbach* (gl. *rugosus*, wrinkled, shrivelled) is now "scabby." 653. *Bocoidech* (gl. *maculosus*, spotted), leg. *bocóidech* ? from *bo-cóid*, a spot, O'R.

654–659. *Anmach*, from *anim*, v. *supra*. 655. *Clúmar*—656. *Michlúmar*, from *clú* (gl. *rumor*, Z. 68, also *fama*), W. *clyw*; cf. Slav. *alovo* (*verbum*, *sermo*), *slava* (*gloria*), Gr. *ελέφος*, Skr. *çravas*, *rumor*. The W. for *famosus* is *clodfawr* = *clotomáros* (the O. H. G. *Hlodomár*, *Glück*, 81); cf. with *clod*, Ir. *cloth* (*fame, praise*) = *cluta-s*, Gr. *ελυτός*, Lat. *in-clytus*, Eng. 'loud; Ir. *cluas* (*ear*) = W. *clust* (cf. Eng. 'list). The root reduplicates in Celtic. Thus in Irish: *rot-che-chlad-ar* (*hears thee*), Z. 496; *ce-chluista i. nocluinfthea* (*audited erit*, *Brehon Law gloss*). And in Welsh: *ciglif* (*audivi*), Z. 420 = Skr. *çuçrāva*. 657. *Breallach* (gl. *spadosus*) I cannot explain with any certainty; *spadosus* is, perhaps, a med. Lat. adj., from *spado* (*σπάδων*), an impotent person. 658. *Prebach*, kicking (*preabaim*, I kick, O'R.). Is *retrocosus* for *cal-citrosus*?

¹ Perhaps we should rather translate "in greatness," "in grandeur;" *lethe* and *fairsinge*, like *amplitudo*, may well have attained to this secondary signification.

citrosus? or a barbarous hybrid from retro and the Irish *cos* (= coxa), leg from knee down, foot? 659. *Geal* (white), O. Ir. *gel*, *v. supra*.

660-669. *Tegaise* (gl. *doctus*), *tecoisce*, gl. *doctior*, *infrd*: cf. *sochoise*, gl. *docibilem*, Z. 832; *cosc* (*institutio*) Z. 53; *coscic*, *ib.* 61; *coscc*, *ib.* 78: *coscitir* ind fir et *doairbertar* *foréir dæ*, "the men are taught and brought under the will of God," Z. 618. I know not if O. Ir. *écosc* (*habitus, forma*), Z. 832, 235, or W. *dangaws*, demonstration; *arddangoes*, to demonstrate, be connected with this word. 661. *Maith*, good, O. Ir. nom. pl. *maithi*, Z. 883 (an i-stem), W. *mad*; cf. the Gaulish name *Teutomatus*. 662. *Olc* (bad), n. pl. *masc. uilc*, *uilce*, Z. 252; acc. pl. *masc. ulcu*, Z. 457. In the nom. and acc. pl. neut., when followed by *sa*, this adjective drops its proper termination: *inna olc-sa*, Z. 354, 676. 663. *Mór*, O. Ir. *már*, *mór* (W. *mawr*), great = *μακρός*? (the guttural was lost even in Gaulish; cf. *Virdomarus*, *Brogi marus* [W. *bro*, country], *Segomarus* [Skr. *sahas*, strength], *Iantumarus* [Ir. *étmar*], *Nertomarus* [Ir. *nertmar'*]); cf. *μέγας*, *mag-nus*, Skr. *mah-at*, for *maghánt*, Goth. *mik-ils*, *μεγαλον*. 664. *Beg* (small), O. Ir. *becc*, W. *bach*, cf. Gaul. "Becco Mocconis fil.", Z. 77. 665. *Solus*, *v. supra*. 666. *Taithnemhach* (gl. *candidus*), from *do* + *aith* + *nemh*; cf. W. *ednyf*, *ednyw* (purity, vigour), with which we may, perhaps, connect *Adnamatius*, *Namatius* (Glück, 39), *namhain*, and *Namnetes* (Glück, 140). 667. *Sanntach* (greedy, avaricious, covetous) occurs in Z. 78, from *sant*, with which Z. wrongly compares the Gaulish tribe-name *Santones*, for W. and Bret. *chwant* (*invidia, desiderium*) points to an Old Celtic *svanataka*. Cf. *Suanetes*, *Consuanetes* (Glück, 28, 64). 668. *Dingbala* — 669. *Midingbala* (worthy, unworthy), I can in nowise explain, unless, indeed, *dingbala* be from *do-ind-gabál* (*acceptabilis*).

670-674. *Imdha* (gl. *multus*), in Z. 75, *imde* (*multus, abundans*) = *ambitias*, *imda*, gl. *opulentus*, *ib.* = *ambitvas*? cf. *Ambitui*, a Gaulish tribe-name; *imbed* (gl. *ops copia*, Z. 75), all from the prep. *imm*, W. *amm*, Gaulish *ambi* (*circa*) = Lat. *amb*, Gr. *διμφί*; Skr. *abhi*, Eng. *um* (in umstroke = circumference, Fuller), which has often an intensive meaning. 671. *Glan* (*purus, mundus, clarus*), mod. W. *glân*, with inorganic lengthening of the vowel (Glück, 187, justly compares the Keltic river-name *Glana*), act *ranglana*, gl. *siquis emundaverit se*, Z. 454, *gлантar as* (*eliditur*, Z. 985), *bói ní roglante and*, Z. 1060; cf. Eng. *clean*, N. H. G. *klein*? 672. *Teire* (gl. *rarus*), whence

¹ Curiously enough, we find many O. German names formed with this adj. and identical with Celtic appellations, e. g., *Hadumar* (= a Gaulish *Catumáros*), W. *catmor*, *Hlodomar* (= a Gaulish *Clotomáros*), W. *clodfawr*, &c., Glück, 78, 81. So *Hincmar* = *Ex-cincomarus*, *Sigumar*, *Segimerus*, *hod*, *Siegmar* = *Segomaros*.

whence teirce, *infra* (gl. *raritudo*), thin, scanty. 673. *Beg*, v. *supra*. 674. *Daingen* no *cruaidh* (gl. *durus*), *daingen* glosses *firmus*, *infra*, *édaingen* (*infirmus*), O'R.'s *daingean*, "strong, secure, close;" *isin dun daingen*, Z. 30, "in the strong fort;" *daingnigim* (gl. *moenio*), Z. *ib*. Apparently *donjon*, Eng. *dungeon*, are Celtic words, perhaps cognate with O. H. G. *dwingan*, Eng. *twinge*, tongs, tack (Zwecke): *cruaidh*, "hard, callous, severe," O'R.

675-694. *Fliuch*, moist, wet = W. *gwlyp* (= *vlicvas* ?); cf. *fluichidhecht* (gl. *liquor*), *infra*, *fluichaide* (*humidus*, Z. 272; *fluichaиду* *humiditas*, Z. 66; *fluichaigm*, gl. *lippio*, Z. 65; *fluichderc*, gl. *lippus*, Z. 65; cf. Corn. *glibor* (*moisture*) = W. *gwlybwyr* [= Lat. *liquor*], and O. W. *rogulipias*, gl. *olivavit*, Z. 420. If *fliuch*, *gwlyp*, be, as conjectured, from *vlicvas*, we may be correct in comparing the word with Lat. *lippus* for *vlippus* (where *pp* may have sprung from *kv*, as in *īrrōs*, from *akva*, Skr. *aqva*), O. Slov. *vlǔgǔkǔ*, *humidus*. 676. *Dochenélach*, low-born, ignoble; *cenél* genus, gen. *ceneuiil* = O. W. *cenitol*, Z. 172. The dat. sing. of *cenél* occurs in the following passage in the Book of Armagh, 17 a, 2, now for the first time correctly printed: *Conggab patrice iarnaид puit indruimm daro i. druim lias, Fácab patrice adaltæ n. and benignus aainm 7 fuitinse xiii. annís. Gabais caille lapatricc lassar ingen anfolmithe dicheniul caicháin. Baiade and tarési .m. benigni trifichtea bliadne, "Patrick afterwards abode at a place [or house—observe the locative of *port*] in Druimm Daro, i. e. Druimm Lias. Patrick left his pupil there. Benignus was his name, and he was therein for 17 years. Lassar, a daughter of Anfolmid (?), of the race of Caichán, took the veil from Patrick [lit. *cepit velum apud Patricium*]. Three scores of years was she there after Benignus."* 677. *Fada* (long), O. Ir. *fota*, Z. 942; *fote*, Z. 966, n. pl. *bithfotai*, *semper longi*, Z. 824. The subst. is *fot*, Z. 230, gen. *fuit*, Z. 66. 678. *Cumair* (short, brief), O. Ir. *cumbair*, whence *cumbre* (*brevitas*) ar *chumbri*, Z. 1074; cf. W. *byr*, Lat. *brevis*. 681. *Firénach*—682. *Ainfirénach* (just, unjust); cf. *fírián* (*verax, justus*), Z. 115, &c.; gen. pl. *hignimaib fer fírean* (*Patrick's hymn*), *fírianugud* (*justice, justification*), Z. 53, 346; *fíriangedar* (*justifies*), Z. 445. Cf. W. *gwirion*, from *gwir-iawn*: *iawn* is "equity," "just," "meet;" cf. O. Ir. *án* ("wealth," nom. pl. and gen. pl. *ane*, dat. pl. *áni*, acc. pl. *anu*, Z. 934, a masc. u-stem), with which Dr. Siegfried is inclined to connect the Zend *yāna* (see Haug, *Die Gāthā's*, p. 42). 683. *Brén* (gl. *fetidus*), *brénaim* (*puteo*), *bréntu* (*foetor*), Z. 1085; cf. W. *braen* (*rotten*), *braenu* (*to moulder*); perhaps connected with *braigim pedo*, Z. 431, the *g* being lost before *n*, as in the instances quoted *supra*. 684. *Salach* (gl. *sordidus*), v. No. 616. 688. *Tempoll*, from *templum*, as—689. *Tasborne*, from *taberna*, and—691. *Reilic* (gl. *simitherium*, a cemetery), from *reliquiæ* (observe the hard

c = *qv*, as in *mac*), gen. sing. *timchell na religi*, “round the cemetery” (Leab. Breacc. cited Lib. Hymn. ed. Todd, 31). 693. *Adhlucaðh* (gl. *sepulchrum*), *Adhlaðad* (gl. *monumentum*), *infra*, No. 759, are etymologically obscure to me. Can they be a corruption of *adnacul* (*sepulcrum*), Z. 731 (i. alebti *adranact* *cremthann*, “C. was buried in Sletty,” Book of Armagh, 17 b)? with which, perhaps, *rékvæ*, Zend. *naçu*, Skr. r. *naç*, “to die,” Lat. *nex*, *nox*, Ir. *nocht*, may be connected. 694. *Eðaíl* (gl. *lucrum*), O’R. *eadail*, leg. *éadail*, W. *ennill* (masc.) = *antalli*? (gain, profit, acquired wealth). Gael. *oudail*, “treasure,” cattle, *feudail*, “cattle,” “herds,” (with inorganic prefixing of *f*?).

695–699. *Mirbail* (gl. *miraculum*, wonder), an i-stem, acc. pl. *dogni* in *noemog-sa na mirbuli mora* (this holy virgin performed the great miracles), Leabhar Breacc, cited by Dr. Todd, Lib. Hymn. 65. This word is taken from *mirabile*. 696. *Bachlog* (gl. *monaculum*, i. e. *monaculus*?); should we read *bachlög*, and is this a playful dimin. from *bachal* = *baculus*, crozier? Or is this word connected in meaning with *bachlach* (*famulus*), *supra*? and is *monaculum* a contemptuous word for servant, slave, a meaning often attributed to *mansach* (*monachus*) in Irish, as will be seen from a note on S. Hilary’s hymn in Dr. Todd’s ed. of Lib. Hymn. 699. *Dinor* (gl. *uentaculum*), from the English *dinner*.

700–708. *Criathar* (gl. *cibrum*, sieve) = *crêtara*, Corn. *croider*, Bret. *krouezer*: glosses *cerebrum* in Z. 22 (the scribe having obviously mistaken *cerebrum* for *cibrum*): Skr. root *kṛt*, to pour out. Cf. *κρησέρα*, Benfey, G. W. ii. 171. 701. *Muilind* (gl. *molendinum*), *Muileand* (gl. *pistrinum*), *infra*, No. 711, *mulenn* (gl. *pistrinum*), Z. 740, is probably, like W. Corn. and Bret. *melin*, from the Latin *mölendinum* (*mölo*); cf. *muilneoir*, a miller, O’D., Gr. **xxxiv**. Though the word for mill may be a foreign word, the root is certainly in Celtic: cf. Ir. *meilim* (I grind), W. *malu* (to grind); and cf. *μύλη*, O. H. G. *muli*, Lith. *malunas*, Eng. mill. 702. *Garrga* (gl. *atrium*, hall), said to be “court-yard,” “enclosure” (but read *garga*, and cf. Skr. *gṛha*, house?). 703. *Tíradh* (gl. *territorium*, if this be what our careless copyist had before him), leg. *tíradh* (*kiln-drying*), for *tirsadh*? *tirme* (*ariditas*), *tírim* (*aridus*), both in Z. 1070, gl. 15, *ho tirmai i. co na bí tírim* (from dryness, i. e. that it be not dry), *tír* (*terra*), all from Skr. r. *trṣh* (*tars*), to thirst, “ursprünglich offenbar trocknen, vgl. gr. *τέρπεσθαι*. Das goth. *thaursja* ich trockne, euphonisch für *thurseja* (und dieses für *tharsja*) stützt sich wie das lat. *torreo* (*aus torso*) auf die skr. causalform *tarsháyāmi*” (Bopp, vergl. gramm. 2te ausg. i. 105). One would have expected the *r* doubled as in *carr* (*supra*), Skr. *karsha*, “dragging.” 704. *Orlar*, leg. *orlár*? (gl. *vestibulum*, a forecourt), *lár*, W. *llawr* is *solum*. Can the *or* be = *rapá*? cf. Ar-morica, *rapaleara*, or is *or* for

for *aur*, and this for *air*, Gaul. *are*, as in *doaurchanim* (gl. *sagio*), Z. 10. 705. *Stocronna* (stirpidivortium, separation of a stock), from *stoc* (stirps)—cf. Corn. *stoc*, gl. *stirps*—and *ranna* (leg. *rannadh*?), a division, parting. Note the assimilation of the first *a* in *ranna* to the *o* of *stoc*, and cf. *ocond*, *ocon*, *oco*, Z. 594. 706. *Cris tribhuis* (gl. *lumbarium*), “belt of the trowsers” (*tribhus*, *v. supra*). 707. *Sgornachan* (gl. epiglottum, the epiglottis): *sgornachán*, says C., is now “a long-necked fellow,” cf. Gael. *sgornach*, “throat, neck.” 708. *Crombéol*, gl. *gernonum* (if I read the words rightly), a moustache (cf. with *gernonum* O. Fr. *grignon*, *grenon*, *guernon*, “bart sowohl der oberlippe wie des kinnes,” Diez, E. W. 182, and O. H. G. *grani* (plur.), M. H. D. *gran*, O. N. *grön*, there cited. I know not if there ever was such a word as *granni*, “long hair,” O’R., but it is possible there was, as *grannaidh* (hair) occurs in Gaelic. I have never met *crombéol*, except in the Anglicised form *crommeal* :—

“They tell me the stranger has given command
That *crommeal* and *coolun* shall cease in this land.”

S. FERGUSON.

709–719. *Sgeota* (gl. *cartesium*), spelt—710. *Sgéotha* (gl. *sacritegium*) seems to be a bag or wallet for carrying ecclesiastical books or utensils. C. quotes: *Sceóta* nan aid-bheadh ar muin chléirig riachoisi, Book of Fermoy, 88 b. b. 711. *Musilleand*, leg. *muileann* (gl. *pistrinum*, a pounding-mill), *v. supra*, No. 701. 712. *Cliathach* (gl. *clastrum*) seems to be an enclosure made of hurdles, from *cliath*, as to which *v. supra*. In Gaelic this word means “the frame of the ribs,” “the chest.” 713. *Tech na merdreach* (gl. *prostibulum*), “the harlots’ house.” 714. *Braiccin* (gl. *redimiculum*, a band, girdle), is, perhaps, a garter (from *brace-a*?). 716. *Bile* (gl. *ventilogium*, a weathercock, Dief.) seems a blunder; *bile*, so far as I know, has in Ireland only the two meanings: “border,” and “old tree” (such, e. g., as grows by a holy well or in a fort). In Scotland it also means “leaflet,” “blossom.” 717. *Ceis* (gl. *stragulum*, covering, rug, horse-cloth) is the Corn. *peis*, gl. *tunica*, *pows* (*tunica*), Z. 123, *peus* *gruec*, gl. *toral*, Z. 124, W. *pais*, pl. *peisiau*, Z. 1121. Cf. *cass-ock*? 718. *Dithen* (gl. *lolium*, darnel), O’R.’s *dithein*, W. *llys dyn*. 719. *Crand glesta*, leg. *glésta* (gl. *plectrum*, the stick for striking the chords of a harp or other stringed instrument); *crand* (W. *pren*), O. Ir. *crann*, has occurred frequently, *suprā*: *glésta*, gen. sing. of *glésadh*; cf. Gael. *gleusadh*, “a tuning,” “act of tuning,” &c. O’R. has *gleusaim*, “I prepare, tune, arrange;” *gléus*, “key or gamut in music.” Cf. W. *glwys*, “pure, pleasant.”

720–724. *Teine creasa* (gl. *igniferium*), fire of [the] girdle, i. e. flint-steel-and-tinder; as to *teine* (MS. *teinf*), *v. supra*, and compare Zend *tafnu* (hot) ex *TAPNU*, as Ir. *suan* (sleep), W. *hun* is from *svapna*; *creasa*, gen. of *cris*, which occurs *suprā* in

cris tribhuis, gl. lumbarium. 721. *Dubhradan* (gl. scrupulum), leg. dubhradán? I have never met elsewhere; perhaps it is a dimin. of dubhradh, "shade, eclipse," O'R., and may mean "trouble," "anxiety," figurative meanings of scrupulus, properly a pointed pebble. 722. *Tuairgin* (gl. teretorium, i. e. tritura). The O. Ir. verb and subst. occur in Z. 853: dofuairee (triturat): ar is bés leosom in daim do *thúarcuin* ("for it is a custom with them for the oxen to thresh"); and pistor is glossed by fer dénma bairgine *tuarcain*, dofuaircitis inna grán la arsidi, "a man who makes bread [lit. a man of making of bread] by pounding: among the ancients they used to pound the grains;" and tuarcun glosses tribulatio, comthúarcon, contritio, Z. 738. 723. *Cluain gabála* (gl. herbagium): *cluain*, of which the dat. occurs in Z. xxxii. hi *cluain* mac-cunois, is a meadow, a lawn, in Scotch Gaelic also "a bower," = clôni, W. clyn, "brake," "thicket:" cf. Cluniacum, hod. Clugny; *gabála*, gen. of gabáil (capere, captio), and *cluain gabála* is, according to C., an Irish legal term for "an appropriated field, a field not held in common." 724. *Caire* (gl. caldarium, "a vessel containing warm water for bathing"), W. pair (caldron), Corn. pêr, Fr. pair-ol, generally means caldron (as in *Coire Breccáin*, Corm., now Corryvreckan). It also means "a hollow or cul de sac in the mountains," Reeves, Vit. Col. 88, where Coire Salchain occurs, and in this sense has been adopted into the English language as "corry;" coire = KAKRIA or PAKRIA, r. KAK, PAK (No. 240, *supra*), as dér = *ðáxpu*, Goth, tagr; fiar, W. *gŵyr* = vakra, várus; sár = Skr. çakra, Lat. sacer; már = *μακρός*.

725-729. *Longport* (gl. castrum), leg. longphort = W. llongborth (ship-harbour); *longport* glosses *sosad* in H. 3, 18, p. 523. It is not easy to see how its elements—*long* ship (v. *supra*) and *port* (a house, place, harbour)—can when combined express the idea of castrum. *Port*, gen. and loc. sing. puirt, dat. sing. purt (Lib. Hymn. ed. Todd, 13) is, perhaps, connected with Zend *peretu*, Eng. ford. Dief. G. W. ii. 365. 726. *Mainister*, gen. manestrech, Z. xxviii., from monasterium, but with a remarkable change to the *o*-declension. 727. *Fortacht* (gl. suffragium), here "a favourable decision;" cf. fortachtid, gl. fautor, Z. 766, 845; acc. a. fortachtain, Z. 270, a fem. n-stem, generally "assistance." The verb occurs in Leab. Breacc (cited by Todd, L. H. 65), is hí *fortaigess* da [leg. dona, dna?] cech oen bis cumca ocus in guasacht (she it is, then, that helps every one who is in anguish and in danger); fortacht, Z. 195: eo fordumthésidse, "that ye may help me," Z. 335: fortiaig (gl. conniveo), Z. 438. 728. *Proindtech* (gl. refectorium), and—729. *Codaltech* (gl. dormitorium), are, respectively, compounds of *tech*, house, with *proind*, W. *prain*, from Lat. prandium, and *odal*, whence *odlaim*, I sleep, O'R. The O. Ir. contul (?) dormio (ma *conatil* si dormis, Z. 1053, *contuil* cach úadib forsét, Fiacc, 31) appears connected with this.

Proindtech

Proindteach (spelt *praintech*) occurs in the Book of Armagh, 18 b, 1: *airm ifuirsitis in toroo arimbad and furruimtis apraintech.*

730-739. *Speilp* (gl. *coopertorium*, i. e. *cooperimentum*? *cooperulum*?) is explained "a belt, armour," by O'R., but by C. "a girdle or swathe of linen." 731. *Tunna* (gl. *dolum*, a large jar), exactly O. Norse *tunna*, is "a cask" in O'R.; hardly a Celtic word; cf. W. *tynell*, Corn. *tonnel*, Bret. *tonel*, French *tonneau*, M. H. G. *tonne*, Eng. *tun*, &c. 732. *Seiche* (gl. *corium*), "a hide, or skin," O'R., Gael. *seiche*, *seich*, *seic*. 734. *Intlecht* (gl. *ingenium*), in O. Ir. *intliucht*, *intsliucht* (= *andeslictus*?), *intellectus*, *sensus*, Z. 42, 849, 230, gen. *intliuchta*, Z. 63: *slucht*, Z. 970, a masc. u-stem, compounded with the prep. *ind* (= Gaulish *ande*) which aspirates, and the *d* of which becomes *t* before aspirated *s*. 735. *Sendis*, old age, from *sen* (old) = *sena-s* (Gaulish *Seno-magus*, Zend. *hana*), and *áis* (age), a masc. i-stem, which Ebel would connect with Skr. *áyus*, but this would be a solitary instance of the preservation of an original final *s*. *Áis*, perhaps, stands for *áissi-s* ex *áivs-i-s*: cf. O. W. *in ois oisoudh*, the mod. W. *yn oes oesoedd*, Z. 298: Corn. *huis*. 737. *Loccad* (gl. *incendium*, burning); dat. sing. *do loccad*, Z. 768, *loiscedib* (gl. *asis*), *ib.* *forloiscthe* (gl. *igne exanimatus*), Z. 845; cf. Corn. *loc* (*arsura, ustulatio*), W. *llosg*, Bret. *losk*. 738. *Martra* (gl. *martyrium*), like *martir*, a martyr, Colm. 19, W. *morthyr* is a foreign word. O. Ir. *martre*: *filus trechenelæ martre daneu admiriter ar cruich du duiniu¹ mad esgre baan martre ocus glas martre ocus derc martre*, "now there are three kinds of martyrdom which are considered as man's cross, that is to say [lit. if thou sayest], white martyrdom, and green martyrdom, and red martyrdom," Z. 1007; *dul martre tarfarcennsi*, Z. 618, "to suffer martyrdom for your sake;" hence *martre* appears to be a fem. iâ-stem. 739. *Taile* (gl. *salarium*, wages), cf. W. *tal*, pl. *talion* (payment), *τέλος*, *τελέω*.

740-744. *Soiler* (gl. *solarium*, sun-dial? house-top? Germ. *söller*), Corn. *soler* (Z. iii.); *solarium* is glossed by *solam* in Z. 733, which looks a genuine Irish word, and gives a favourable idea of the material civilization of the Irish ecclesiastics in the eighth and ninth centuries, especially when we consider their native words for napkin (*lambrat bís tar glúne*, gl. *mappa*, gl. *mantile*, i. e. a napkin that is over the knees, Z. 613; *lámbrat* (gl. *gausape*), Z. 820), for canal, or, perhaps, water-pipe (*lóthur*, gl. *canalis*, *lothor*, gl. *alveal*, Z. 744, for bath: *fotharcud*, Z. 893, *infra fothragad*); but, above all, for usury (*fogbaidetu* for *fogailbhetu*, Z. 844). 741. *Seallad* (MS. *seall.*), (gl. *sellarium*) a pantry, *scalladh*, "a cell, O'R. 742. *Groigh* (gl. *equitum*), a stud of horses, Gael. *greigh*, s. f., an i-stem = *gragi-s*, cf. Lat. *greg* (*grex*), W. *gre* (herd, stud).

¹ Lit. are counted for a cross to a human being: *glas* = *glasta*: cf. *glastum*, woad.

stud). 744. *Muinél* (gl. *collum*, neck), Gael. *muineal*, gen. *-eil* = W. *mwng*; cf. *muinde*, gl. *collarium*, *muinntore*, gl. *torques*, Z. 764, where is also *muinæ*, which I suspect is a misreading or misprint for *muince* (necklace); cf. *mong*, W. *mwng*, *mane*.

745-749. *Druim* (back, ridge): gen. sing. *drommo*, dat. *druimm*, occur in the Book of Armagh, 17 a, 1: *Issí inso coibse fétho fio* ɏ *aedocht dibliadin rembas daú dumanchuib* *drommo* *liás* ɏ *dumaithib callrigi it[er]* *crochaingel* ɏ *altóir* *drommo* *liás* *nadconfil* *finechas* *fordruimm* *leas* *act* *cenél* *fétho fio* *ma* *beith* *nech* *besmaith* *diib* *bescráibdech* *beschuibsech* *dinchlaind* *manipé* *duécastar* *dús* *inétar* *dimuintir* *drommo* *liás* 1. *diamanchib* *Maniétar* *dubber* *décrud* *dimuintir* *pátricc* *inte* . . . [“This is the communication of Féth Fio and his bequest, two years before his death, to the monks of Druim Liás and to the nobles of Callrige, as well the chancel as the altar (i. e. as well the laymen as the clerics) of Druim Liás: Let there not be *finechas* (inheritance of kindred, *fine*?) on Druim Liás (i. e. let it not devolve according to the law of *finechas*) but the race of Féth Fio, if any one of them be good—if any one of the clan be pious and decent. If there be not, let it be seen if there be one of the family of Druim Liás, or of its monks. Unless one be found, place a member of Patrick’s family into it.”] Druim occurs in Z. in composition with the numeral *nóin* (9): *mochoe noin-drommo*, “Mochoe of Nendrum” (Nine-ridge), now Mahee Island, in Strangford Lough (Todd, L. H., 100). 746. *Ceilebradh eoin* is “a bird’s warbling,” *ceilebradh*, from *celebratio*: the verb *ceilebraim* means “I bid farewell;” *lase celebirsimmo* (gl. *cum ualefecissemus*), Book of Armagh, 184 b.; *ceileabhar*, “chirping like birds,” O’R.; *eoín* gen. sing. of *én* (Z. 82: gen. *indeitín*, Z. 24) = *atina*, W. *edyn*. Cf. O. W. *etn-coilhaam* (gl. *auspicio*), Z. 130; *atinet* (*volucres*), Z. 169; Corn. *idne* (*auceps*), Z. 784. Has an initial *p* been lost by these words, and dare we compare (with Dr. Siegfried) *πέτρουαι*, *πετηνά*, Lat. *penna* (for *petna*—W. *adan*), Eng. feather (O. W. *eterinn*, *avis*, *singularis*, Z. 300: *atar*, *aves*: collect. *ib.*). *Crand tochartaigh* is “a reel;” cf. *tocharaim*, “I wind up, I reel,” O’R., Gael. *tachras*, “winding, act of winding yarn;” *gyrgyrium* (if I read the word rightly—in Med. Lat. generally *girgillus*) seems formed by reduplication from *gyrare*. (See Pott as to this word, *Zeits.* i. 309.) 747. *Inchinn* (gl. *cerebrum*), the brain, Gael. *eanchainn*, W. *emennyd*, Corn. *impinion*, Bret. *empenn*: gen. *inchinne*: *La sodain dolléci dia feraib fidchilli don techtaire com boi for lár a* *inchinne* (*Táin bó Cuailgne* in the *Lebar na Uidre*), thus rendered by O’D., *Lebar na Cert. lxiv.*: “With that he cast [one] of his chessmen at the messenger, so that it pierced to the centre of his brain;” *inchinn* is an i-stem, from *in* (= ande?), and *enn*, head. The word is formed like *εγκέφαλος*. 748. *Stol*, leg. *stól* (gl. *scanum*, i. e. *scannum*),

scamnum), W. *ystawl*, fem.: both, no doubt, from Eng. stool, A. S. *stól*. 749. *Firmamint*, like Corn. firmament, W. *ffurfaſer*, of course from firmamentum.

750-758. *Mir pluc*, gl. rubigorum, is altogether obscure to me. Possibly it may mean "the (top) red part of the cheeks." Cf. Gael. *mir*, "the top or summit;" *pluc*, *pluic*, *ploc*, "cheek," O'R. 751. *Luach fainéise*¹ (if I read the last word aright) is "reward of information;" inventarium from *invenio*, in the sense of discover ("scis, Pamphilam meam *inventam civem?*"). 752. *Innarbad* (gl. exilium), for *indarbad*; cf. *indarpe* (ejectio), Z. 591, gen. -pi, dat. -pu, Z. 246; *indarbad* expulsus est, O'D. Gr. 291; *isan indarbe*, gl. in repulsam, Z. 247; *aren indarbe analchi ood* (that he banish vices from him), Z. 1003; *tre indarpae* .de. *asin* mascul (per ablationem syllabæ *de* a masculino), Z. 848; *nachimr'indarpai-se* quod non me repulit, Z. 848; *nachitr'indarpither* (ne sis exheredatus); *innarbar* hires dam tr̄i drochgnimu, "Faith also is banished by evil deeds" (note the assimilation of the *d*); the *ind* (Gaulish ande, Skr. *adhi*) here signifying motion from something (Z. 848), which something is, in the present instances, *arbe*, *orpe*, *heritage* (gen. *orpi*), Z. 234, a neut. ia-stem, which = N. H. G. *erbe*, Ang. S. *yrfe* neut., as in *Beowulf*, 6093, ed. Thorpe. Cf. also *na berat an orþher doib*, "let them (slaves) not take away what is committed to them," Z. 458: *nomérpimem* (me trado, confido), Z. 431: *nobirpaid* (confiditis) *ro airptha* (commisum est), Z. 7. 753. *Oilemain*, gl. alimentum, root *al*, as to which *v. supra*. 754. *Airge*, "a herd," O'R., *v. suprd.* 755. *Tormach* (increase). 756. *Mithormach* (decrease), *tormach*, leg. *tórmach* = do-for-mac-a, Z. 1051, gl. 26; *tormachtai* (auctor), Z. 766; *tormachtai* (aucta), Z. 983; *dofórmagat* (augent), Z. 854; *doformagar*, *tórmagar* (augentur), *doformmagddar* (augentur), Z. 854. Here again we find the Skr. root *mah*. 757. *Edach* (clothing), O. Ir. *étach*, Z. 442, *éitach*, Z. 1050, gen. *áetig*, Z. 857, *áetich*, Z. 1051, a neut. a-stem, as in Z. 235, *gaibid immib anétach* mace *cóimsa*, "put around ye the raiment of sons of mercy." 758. *Ogdhamh* (gl. jumentum, a beast of burthen), lit. young ox; cf. *ógbho*, leg. *ogbhó*, O'R.; *óg* = O. Ir. *óc* (*óclachdi*, gl. *juvenilia*, *oemil* (= *yavanca-milit*), gl. *tyro*, Z. 60; *oemiledu*, gl. *athletas*, *Gildas*). *Óc* = O. W. *iouenc*, W. *ieuanc* = Eng. young = juvencus, which shows that our Irish word has not only lost *v* and *n* in the middle of the word, but *j* (*y*) at the beginning. The original is *YAVANCA*, the *a* in the first syllable being found in the Skr. comparative and the superl. *yaviah̄tha*, and in *'Iáover*, which Lassen has equated with *juvenes*. The stem has been recognised by Dr. Siegfried in the O. Ir. comparative *óa*, "less" (= W. *iau* = Skr. *yavilyāns*), and superlative *oam* (gl. *minimus*, Z. 286) = W. *ieuaf*. Z., p. 60,

¹ In the MS., *faini*, with an oval mark over *ai*, and a mark like a long *s* between *n* and *i*.

60, points out another word in O. Ir. which has lost initial *j*, viz., *aig* (gl. *cristallus*, Z. 60), the corresponding W. word *iâ* (= *yag*), ice, and the Breton adj. *yen* (= *yagin*), icy, still retaining the semi-vowel. Cf. also *uisse* with Lat. *justus*, from which, however, I do not think it taken. Consider A. Weber's remark (*Ind. Stud.* iv. 398), "yôs for yâvas, from *yu*, to join: cf. Lat. *jus*, Zend *yaos*, in the verb *yaozhda*." In other words, such as *isú* (Jesus), *icc* (*salus*), W. *iechyt*, *ith* (gl. *puls*, Z. 60), W. *iot*, the *j* has blent with the following vowel, and produced *i*. *Damh* will be considered *infra*, No. 858.

760-769. *Timna* (gl. *testamentum*), O. Ir. *timne*: "is taschide *timne* dée do cho-malnad," Z. 897 ("it is necessary to fulfil God's commandment"). This *timne* is a neut. ia-stem. 761. *Instrumint*, like—766. *Saltair* (gl. *psalterium*) is a foreign word. 762. *Didin* (gl. *tegumentum*), O. Ir. *dítiu*, gen. *díten*, v. *supra*. 763. *Médugd* (gl. *augmentum*), from *méid*, gl. *magnitudo*, *infra*. 764. *Spuirech* (gl. *fragmentum*), from the same root, probably, as W. *ysbwrial*, sweepings, *ysborion*, refuse, *Spruileach*, gl. *fragmen*, *infra*. 765. *Duillen* (gl. *folium*), W. *dalen*, *deilen*, Corn. *delen*, Bret. *delien*, pl. *delion*, Gaulish *dula* in *τεμπέδουλα* *quinquefolium*: *πεντάφυλλον* 'Ρωμαῖος κυκεφόλιον, Γάλλοις *τεμπέδουλα* [alia lectio *τεμπαιδουλά*] Δάκοις *προπέδουλά*. Dioscorides, 4, 42, cited Z. 324. Z. thinks that *dula* = *folium*, b-l-at. Celtic *d* may certainly sometimes be = Lat. *f*, because we know that at the beginning of a word the latter often represents *dh*. The double *l* in *duillen* seems due to an original semi-vowel. Cf. *φύλλον* = *φυλյον*, fol-i-um. But what is the -en? A trace in Irish of the singulative forms of her Celtic sisters? 767. *Litē* (gl. *pulmentum*), Gael. *lit*, *lite*, is porridge. Cf. W. *llith*, "meal soaked in water." 768. *Uaithne* (gl. *dipodium*, if I rightly read this strangely contracted word, *ff* = *di f*, i. e. two *f*'s) is a kind of rhyme in Irish verse, discussed in O'D. Gr. 418. Our scribe does not seem to have been very deep in Greek, *διποδία* being "two feet combined into one metre." 769. *Bidhagh* (gl. *pavementum*), O'R.'s *biogadh*, "stirring, rousing, startling;" Gael. *biodhagh*, "a stirring up, sudden emotion."

770-777. *Cat* (gl. *lamentum*, "wailing, weeping") occurs in Corm., but I omitted to note where, also (spelt *cof*) in Lib. Hymn. (fol. 3, *a*, and p. 72, ed. Todd, where the mark of length is omitted). 772. *Céld* (gl. *centum*), O. Ir. *cét*, Skr. *çata-m*, Zend *çaté-m*, ē-*κατό-ν*, Lat. *centu-m*, Goth. and O. H. G. themes, *hunda*, *hunta*. Here the Welsh and Bret., as usual, surpass the Irish and Cornish in retaining intact the combination *nt*; W. and Bret. *cant*, Corn. *cans*. In composition *cét* aspirates. Thus Conn *céthathach* "100-battled Conn." 773. *Dá* (2), in O. Ir. inflected with dual-endings, nom. masc. and n. *dáu* for *dvâv* (originally *dvâm*?), gen. *dá* not

not aspirating = Skr. dvayôs? dat. dib(ñ)¹ (= Skr. dvâbhâyâm?), acc. dá for dvâv. The fem. was nom. dí = dval, Skr. dve, Lat. duae, gen. dá, dat. dib(ñ), acc. dí. In composition this numeral was dé, which is curious, as the Skr. is dvî, and Gr. δι, Zend and Lat. bi-, A. S. tvi. In O. W. dou masc. dui fem. 774. *Trî*, masc. and neut. (3) does not aspirate, having ended in the nom. originally in *s*; the O. Ir. forms for the fem. of this numeral are teoir, teora, gen. teora (ñ), dat. teoraib, acc. teora. Of these, teoir is obscure to me; teora, teora (ñ), seem to be formed from an extended theme. In O. Welsh, tri masc. teir fem, which last is the mod. *tair*. 775. *Cethre* (4), I have never met in O. Ir., though *cethri* occurs in the Lib. Hymn. (a MS., I should say, of the eleventh century). The O. Ir. forms are *cethir*, masc. and neut. (= W. *petuar*, Skr. nom. masc. *chatvâras*, neut. *chatvâri*, Goth. *fidvór*), and *cethora* fem. Corm. (We may expect to find a *cethoír* = W. *peteir*, Skr. *chatasra*².) 776. *Cúig* (5), O. Ir. *cóic* = Lat. *quinque*, Skr. *pánchan*, Zend. *panchan*, *πέντε*, *Æol. πέντε*, Goth. *fimf*, Eng. five. The non-occurrence of what may be called a transported *n*³ after *cóic* before vowels and medials (except of course in the gen.) might be regarded as confirming Bopp's assumption that the final nasal in the Indo-Zend *pancha-n* is a later addition, were it not that the Welsh *pump* nasalises an initial medial, and should therefore, according to Aufrecht, Beitr. i. 105, have ended in *n*. However, this phenomenon seems quite modern (cf. *pump gwraged*, 5 women, not *pump ngwraged*, Z. 325, quoting the *Mabinogion*, iii. 101), and is probably owing to the influence of the *m*. 777. *Sé* (6), W. *chwech* = *svecs*, originally *ksvaks*, Zend. *khsvas*, the final *s* (= Lat. *x*, Gr. *ξ*, Skr. *sh*, Goth. *hs*) is retained in the ordinal *ses-e-d*,

W.

¹ As in the following examples: for *deib* *ndillib* (according to two declensions), Z. 277; in *dib* *ñuarib* *deac*, Z. 312 (in 12 [2 + 10] hours); in an *dib* *ñairechtaib* *dermaraib* (in their two vast assemblies), Adamnán's Vision, and with the *n* changed to *m* before *b*: Doluid Oengus con *dib* *mbuidnib* arachend *dis marbad* (O. went with two troops before him to slay him), Trip. Life of Patrick.

² A curious Celtic (Pictish?) form of this numeral is found in composition in the name *Cothir-thiacus*, given to St. Patrick, "because he served four houses (households?) of druids." It occurs in the following passage (Book of Armagh, 9, a, 2):—"Tirechán episcopus hec scripuit ex ore uel libro ultani episcopi cuius ipse alumnus uel discipulus fuit. Inueni . . . nomina in libro scripta patricio apud ultanum episcopum conchuburnensium sanctus magonus qui est clarus [cf. "Apollini Granno *Mogorno*"] succetus qui est [deus belli—see the gloss on the Lib. Hymn. copy of Fiacc's Hymn, v. 2, where this name is spelt *succat*] patricius cothirthiacus quod seruuit . . . domibus magorum et empsit illum unus ex eis cui nomen erat millic maccuboin magus." (See Lib. Hymn. ed. Todd, p. 27.)

³ Z. calls this a prosthetic *n*, which conveys an erroneous idea. Irish grammarians call it an eclipsing *n*. I have, I believe, proved that this *n* has almost always originally belonged to the termination of the word immediately preceding that to which it seems prefixed.

W. chweched. A remarkable form of this numeral is involved in mó-r-fes-er, seven persons, literally great-six-persons. I incline to the opinion that here, as in the forms fiur, fiar (= Skr. *svaṣṛ*), above quoted, the *f* was unaspirable, and stands for *sv* (cf. *Feξήκοντα*, *Feξακάτιοι*, *Fέκτος*, on the *Tabulae Heracl.*)—that for this *f* we sometimes find *ph* written (cf. *mo phethar-su* for *mo sehar-su*, *urphaisiu*, gl. cancer, for *urfaisiu*); but that there is no good ground for regarding a form like the Gaelic *piu-thair* as ancient.

778–788. *Cruithnecht*, gl. frumentum; gen. sing. *cruithnechta*, Z. 193; *cruithnechtide*, gl. ceritus, Z. 765. 779. *Eorna* (gl. hordeum), barley: here, as in *óć* (= young), perhaps both *y* and *v* have been lost; and, if we assume the addition of the Celtic derivative syllable *-arn-*, we may compare Skr. and Zend *yava*, Gr. *ξέα*. 780. *Méirse* (gl. merciamentum), cf. Fr. *merci*, Lat. *merces*. 781. *Loch*, gl. stagnum = *lacu-s*, gen. sing.: *ótha crích drommo .nit. euglais tamlachtae dublocho*, Book of Armagh, 17 a, 2, a stem in *u*, gen. dual: *dún dá lacha* (Fled *dúin nan géd*, 80) = lac(u)ás? *Loch* = Lat. *lacus*, Bret. and Corn. *lagen*. 782. *Lemnacht*, gl. mulsum, i. e. wine mixed with honey (lemnach, gl. mulsum, Z. 777), is O'R.'s *leamnachd*, "sweet milk," *et sic hodie*. 783. *Medhg* (gl. serum, whey), W. *maidd*, O. Fr. *mègue*, Germ. *matten*. 784. *Im*, leg. *imm* (gl. *butyrum*), in Corm. *imb* (O. W. *emmeni*, Z. 130, W. *ymenin*, Bret. *amann*). *Imm* occurs in the nom. sing. with the masc. article in a MS. of T. C. D. (H. 3, 18, p. 433), cited in Petrie's *Tara*, 190: *ni ba leghtha intim*, "the butter was not dissolved;" *gruth* γ *imn*, pref. to Secundinus' hymn (Todd, Lib. Hymn. p. 32), "cheese and butter" (*gruth* = Eng. curd). Gen. sing.: *Fecht naile luid rechtaire ríg bretan do chuinchid chísa grotha γ imme comuime pátricc*, "at another time the steward of the King of the Britons came to Patrick's nurse to demand tribute of cheese and butter."—Trip. Life of Patrick. Dr. Siegfried has acutely suggested that the *b* of *imb* may be for *g* (cf. *bó* = Skr. *gāus*, *broṇ* [gl. *molae*, Book of Armagh, 10, a, 2] = Goth. *qvairnus*, *bíu* = Skr. *jīva*), and that the word may, accordingly, be connected with the Skr. *anji*, ointment, *ungere*, &c. Cf. Germ. *anke*, butter, and see Grimm, *Gesch. d. d. Spr.* ii. p. 1003. 785. *Uinnimint* (gl. *unguentum*), seems derived from a Med. Lat. *ungimentum*, or perhaps from Eng. ointment. *Ór*, *Airged*, *Luaidhe*, *Sdan*, *Iaran*, have been noticed *supra* (606–610). 791. *Mitall*, from metallum. 792. *Luach lesa* is, says C., "the reward paid by a pupil to his tutor;" *fer lesa*, he says, is "a guardian." Cf. *leasughadh*, "education," O'R.; Gael. *leasachadh*, improving: *luach* seems a sister-form of *ló-g*, *lua-g*, gen. *lóge*, Z. 432, dat. *luag*, *supra*. The root seems *lāv*, found in Lat. *Lav-erna*, *lū-cru-m*, Skr. *lō-ta* (booty, *loot*), *λη-τ-ς*, *λά-τ-ρι-ς* (hired servant), Goth. *lau-n*, *anda-launi*, Curtius, G. E. i. 329. 793. *Bealach* (gl. *alministrum*)

alministrum) I cannot explain : alministrum is like almunicum (amice?), Dief. Lat.-Germ. Gloss. : *bealach* generally means "a road," or "a mountain-pass," "defile." *Beoladh* is "anointing." 794. *Srebhan* (gl. *nuchum*, a membrane) : *srebhan* na hinchinne, "membrane inclosing the brain," C.; cf. *areibnaide*, gl. *membranaceus*, Z. 765.

795-808. *Soilestar* (gl. *gladiolum*), sedge, flaggers, *fleur de lis*, O'R.'s *feleastar*, *feleastrom*, *seilistrom*, *sileastar*, *seilisdeir*, and *soileastar*! The last form comes nearest to the Lat. *salicastrum*, "bitter-sweet," and if this be the etymon, we should write *seilestar* : W. and Corn. *elestren*. 796. *Sgartach* (gl. *propheticum*) is "roaring out," according to O'D., Gael. *sgairteach* (*clamosus*), from *sgairt* (*exclamatio*). 797. *Fidhba* (gl. *falcastrum*) is the W. *gwyddif*, "a hedging-bill," O. W. *gudif*, *gudhyf* *scalprum*, from *fid* = wood, and the root BEN, BE, Z. 44. With *gudif* I should be inclined to compare a word *uudimm*, which Z. gives as a gloss on *lignismus* (a woodman's axe, *lignicisimus*, *Ducange*). But in the facsimile, published by *Vicomte H. de la Ville-marqué*, of the part of the MS. (Bibl. Bodl. 572, fo. 42) from which Z. purports to take this form, it stands distinctly *undimin*¹. *Maith*, *Olo*, *Taithneamach*, *Geal*, *Dubh*, *Indha*, *Beg*, *Mór*, have been noticed *supra* (from 659 to 673). 803. *Buidhe* (yellow), *buide*, gl. *flavus*, Z. 727, an adjectival ia-stem. Such stems were thus declined :—

	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing. N.	núe	núe	núe (n̄)	Plur.	núi	núi
G.	núi	núe	núi		núe (n̄)	núe (n̄)
D.	núu	núi	núu		núib	núib
Ac.	núe (n̄)	núi (n̄)	núe (n̄)		núu	núi
V.	núi	núe	núi		núu	núi (núe)
						núi (núe)

And adjectival a-stems were thus declined :—

	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing. N.	mall	mall	mall (n̄)	Plur.	maill	mall
G.	maill	maille	maill		mall (n̄)	mall (n̄)
D.	maull	maill	maull		mallaiib	mallaiib
A.	mall (n̄)	maill (n̄)	mall (n̄)		maullu	mall
V.	maill	mall	maill		maullu	mall
						mall

Adjectives agreeing with nouns in the dual are always put in the plural. 804. *Riabhach*

¹ In the "Archives des Missions Scientifiques et Littéraires," v^e vol., facsimile No. iv., Paris, 1856.

ach (gl. *fuscum*, *swarthy*): etymologically obscure to me. 807. *Mesurdha* (gl. *modicum*), from *mensura*, with the usual loss of *n* before *s*. Cf. *mesraigthe* (gl. *modestus*), Z. 743, O. W. *doguomisur* (gl. *geo*, i. e. *mensuro*), Z. 1076. 808. *Robeg* (gl. *minimum*), from *beg*, by prefixing the intensive particle *ro*, *ro* = Lat. *pro*, Skr. *pra*.

810-816. *Lus* (gl. *porrum*) = leek, Corn. *les*, W. *llysian*, “herba.” What (811) *inleman* can be, I know not. 812. *Nem* (heaven) also once *nim*, in Z. *ni artu ni nim ni domnu ni muir ar noibriathraib rolabrastar Crist assa chroich*, “neither height nor heaven, nor depth nor sea surpasses¹ the holy words that Christ spoke from his cross,” Z.; W. and Corn. *nef*, Bret. *énv*: cf. Slav. *nebo*, “heaven.” *Nem* (gen. sing. *nime*, gen. pl. *a choimdui secht nime*! “O Lord of seven heavens,” *Oingus*)—is a fem. i-stem = *nami*, perhaps for *nabi*, originally a stem in *s*, like Skr. *nabhas*, Gr. *νέφες*—(*as* from *bh*, as in *lám*, from *r. labh*). Original stems in *s* have, with the exception of *mí*, month, gen. *mís*, invariably ceased to be inflected according to the consonantal declension. Thus, *clú*, “glory” = Skr. *çravas*, *ελέφα*. The following have gone over to the vocalic declension: *geine*, Lat. *genus*, *γένος*: *lige*, “bed” = *λέχος*: *suide*, “seat,” Skr. *sadas*, *श्वासः*: corp, Lat. *corpus*: *ucht*, Lat. *pectus*. With the suffix *arn*—*híarn*, *iarann* (Gaulish *isarno*), Skr. *ayas*, Lat. *aea*. What the *s* in *áis*, *óis* (“age,” which Ebel compares with Skr. *áyus*) can be, is not easy to say, *v. infra*, No. 1071. 814. *Rastail* (gl. *rastrum*), *rastal* in Corm., O’R.’s *rásdal* (a rake), perhaps from the Lat. *rastrum*; cf. W. *rhasgl*, O. W. *rhascl*, gl. *sartum*, Z. 1093. 815. *Foighi* (gl. *epulum*), leg. *foigh-dhe?* and cf. Z. 1059: *leiscc na pronn* *i. fri fognam gréssich foigde*, ad v. “*pigri tñv prandiorum, scil. in servitio continuo epuli*,” acc. sing. inn *áis* *déed caras foigdi* *cáich*, Z. 457; dat. sing. *nírbommar utmuill oe foigdi*, Z. 481. In the last two quotations *foigde* seems to have the meaning of the Gaelic *faighe*, *faighdhe*, “begging, a public begging from house to house;” “an asking of aid, in corn, clothing, or other stuff, usual with young persons newly married, or about to stock a farm.”

817-825. *Snáithe* (a thread), *snáthe*, gl. *filum*, Z. 20; dat. sing. *snáthiu*, Z. 232; Corn. *snod-en*, W. *ysnoden* (vitta), *snood*, W. and Corn. *noden*, *filum*, Bret. *neud*, *neuden*. Cf. also O. W. *notuid*, “needle,” Bret. *nadoz*. O. Ir. verbal forms, apparently connected with these words, are: *co atomsnassar* (gl. *uti ego inserar*), Z. 472; *insnastis* (gl. *consuerunt exserere*), Z. 452; *nach nastad* [leg. *nascad*: cf. *ronaisc*, Ir. *Nennius*, lxxii., Mod. Ir. *nasgaim*] in *cretmech* *q na coméitged dó*, “Let him not bind the believer, and let none accompany him,” Z. 599.—1 Corinth. vii. 15. The connexion of these words with Skr. *r. nah*, Lat. *nectere*; *νέω*, Lat. *ne-o*; *νήθω*, NADH-,

no

¹ Lit. [is] over.

no doubt exists, but is not easily made out. 819. *Srian*, a bridle = frēnum, W. firwyn, all perhaps connected with the Skr. root *dhṛ* tenere (see Pott, Zeits. i. 120). But whether *srian*, *ffrwyn*, are taken from the Lat., we shall not be able to decide till the nature of initial Welsh *f* is more thoroughly understood. 820. *Adhastar* (halter), O'R.'s *adhastair*, cf. W. *eddestr*, *eddestrl*, *eddestlawr*, a steed. 822. *Fothragadh* (gl. balneum), gen. sing. a *cenelæ* *fothairothesin*, Z. 893, "this kind of bath," dat. pl. *fothairethib*, Z. 238, an u-stem. 823. *Birur* (cress), Mod. Ir. *biolar*, W. *berwr*, *berw*, *berwy*, Corn. and Bret. *beler*. 825. *Iffern* (gl. Tartarus), *v. supra*.

826-832. *Inféd fosc* I cannot explain, unless we read *in fid foaclaidh*, "the whistling (sibilus) of a chink;" *féd* = W. *chwyth*, blast, *chwythell*, whistling: cf. *sétfeth-chaib*, flatibus, Z. 856. 827. *Isearnadha* seems a neut. adj. plur., formed from *iffern* = infernum. 831. *At pill* (gl. *pelleus*, *pileus*, *πῖλος*, hat of felt?) But indeed *pill* may be an hibernisation of the Latin *pellis*. *At* is of course from the English *hat* = Lat. stem *cas-sid*, from *cad-tid* (Lottner, Zeits. vii. 180), *v. supra*, *at* *cluic*. 832. *Ibrach*—if I read the word rightly—(gl. *intimus*) is obscure to me; the only word I know resembling it is *iubrach*, which C. and O'D. say is a wooden drinking-vessel, broad at bottom and narrow at top.

833-841. *Fildhecht*, *v. supra*, No. 1. 834. *Geman* (or perhaps *gemen*, *gemin*), gl. *didyma*, δίδυμα, apparently from Lat. *geminus*, as W. *gefell* from *gemellus*. 835. *Adhārdach*, *πρόλημα* (afterwards glossing *idioma*), *πρόλημα*, literally "what is taken beforehand," here apparently equivalent to "advantage" (*πρόλημα ποιεῖν τινι*, "to give one an advantage"), a formation from the prep. *ad* and the r. *BAR*, Skr. r. *bhr* (*bhar*), φέρω, *fer-o*. 836. *Céirin*, *κατάπλασμα*, a plaster, probably from *céir*, wax; cf. W. *cwyren*, a cake of wax. 837. *Foircedal*, gl. dogma, O. Ir. *forcetal*, *forcital* (doctrina), gen. -til, a neut. a-stem¹. The verb *forchun*, *forchanim*, *praecipio*, frequent in O. Ir., occurs in Z. 195, 440, fut. part. pass. *forcanti* (leg. *forcantī*), Z. 84; *forcitlid*, preceptor, Z. 85; *forcitlaidecht* (magisterium), Z. 771. The root *CAN* (Skr. *çains*, Lat. *can-ere*, *cens-ere*, Goth. *han-a*, *καν-άγω*), also occurs in *doarchet*, *doairchet*, *tairchet*, "it was predicted," Z. 468; *doaurchanim* (gl. *sagio*), Z. 440; *foacanim* (gl. *succino*), Z. 440; *dorencanas*, *perspexit*, Z. 856; *isdo fordoncain*, Z. 1060, leg. *ised* do *fordoncain*, "this is what it teaches us." The root in question reduplicates: *fordubcehnna* (-ce-ch'n-a), gl. *qui vos commonefaciat*, Z. 496: *tairchechuin*, gl. *prefixit*, *tairchechnatar* *predixerunt*,

ibid. :

¹ For (the Gaulish *ver-*, as *forȝe* is to be compared with *Vergivios*) has been compared with Skr. *upari* (Ebel, Beitr. i. 309). *Sed quare*, for Celtic *v* never (so far as I know) is = Skr. *p*. And as Gaulish exhibits no tendency to eject *p*, the theory that *ver* arose from *uəri* [*u(p)ari*] is untenable.

ibid.; rochachain, cecinit, Leb. na Cert, 136; doaircehnatar i. rotairngestar, Brehon Laws, O'D. 1 838. *Mullach tighe* (gl. doma), mullach (gl. culmen, *infra*, gl. vertici, Gildas' Lorica), generally means top, summit, head. Here "roof," a meaning which doma has in Eccl. Latin. 839. *Forsegath no ingar* (gl. enigma). I can throw no light on these Ir. words (which I have never met elsewhere), unless we read the first *forsgáth*, and connect it with *sgáth* = shade, shadow, *atvīsma* being a dark saying. Cf. furastar (= furastar?), gl. fuscetur, Z. 472. The Gael. iongarach is "purulent." 840. *Crismal* (gl. chrisma, anointing, unction), a hybrid from Eccl. Lat. *chrisma*, or perhaps Gr. *χρῖσμα*. 841. *Monadh* (*νόμισμα*, a coin), from Lat. *moneta*, generally means "money," whence W. *mwnai*.

842-850. *Soiphist* (sophisma) is certainly a foreign word, and perhaps involves a blunder. 847. *Nescoind* (gl. *ἀπόστημα* = imposthume, abscess) is nescoit in Corm. Its etymology is obscure to me. 844. *Croindille*, v. *supra*, No. 651. 845. *Coindealb-thadh* (gl. anathema), cursing with bell, book, and candle. 846. *Tadhbhais* (gl. phantasma) is O'R.'s *tadhbhás*, "a spectre." Taidbsiu, a stem in *tián* (= du-ati-*bhás-tián*?) occurs in Z. 581, 196, 233, 456, 1016, with the meanings of manifestation, proof.

¹ Other reduplicating roots in O. Ir. are BA (die), bebais, Féilire, 23rd April: rombebe, Z. 496 (where several instances are collected): beba Fiacc, 12. BAB (bear, Skr. *bhr*) dubbert, "he gave," Book of Armagh, 18 b, 1: átrópert [*p* for *bb*] *raith* | *aithech* *ins* *huile* *itosuch* *iar* *tabuirt* *baithis* *dúib*, "prince and peasant granted all this immediately after the administration of baptism to them," *ibid.*, 17 a, 2. BU (BHÁV), "be:" is *airi* *doroigu* *die* *geinti* *hore* *nár'bube* *la* *Iudein* *creitem*, "for this cause it is that God chose the Gentiles, because the Jews had not faith" (ad v. "quia non fuit apud Iudeos fides," Z. 602): *robba* (fuit), Z. 481, is, according to Lottnér, an imperfect, and is for *ro-bv-u*, not (as one would think at first) for a Skr. *prabahhūva*. OANG, "go:" cechaing (i. roching) Féilire: *dacheachaing*, "he advanced," Fled d. n. géd 66. CAR, "love," conchehrat "they will love," Z. 495 (for conchecharfat). CLU, "hear," rotchechiladar, "hears thee," Z. 496. CLUS, "hear:" cechluista i. rochluinfithéa, O'D. DÁ, "give," adcho-dad-essa, Z. 852; adctodae [ad-cont-ded-ae], "he granted," Book of Armagh, 18 a, 1: cf. *Iapras* *λλανοιτακος δεδει μαρτιβο ναμανσικαβο βραρονδε*, in the Nismes inscription (*Rev. Archéol.* 1858, p. 44), translated by Professor Siegfried, "Iartai . . . llanoitacus [*Illanoitacis filius*?] dedit Matribus Nemanisicis ex imperio [ipsarum]." GÁ, "go:" *bit hé magistir dongeagat* *inhi* (leg. *indí*) asindisset a tola feime doib, Z. 1057, "these are the masters to whom they will go, those who preach their own wishes to them." GAN, v. *supra*, No. 290, note 1. GES, "beseech:" *gigestei dia linn ara fulseam ar fochedi*, Z. 496, "Ye used to beseech God that we might endure our tribulations." GRANN, "follow:" *adroigegrannatar*, "they were persecuted," Z. 496 (cf. *ingredent*, persecutor, Z. 265; *ingrimmin* *ingraim-maim* [in-grann-man-bi] persecutioni, Z. 268; *ingramman*, *ingremmen*, *persecutione*, Z. 266, 463). STÁ, "stand:" *sesaimm* = *τοτημι* for *σιστημι*, Skr. *tishthámi* (Zend *hiçtāmi*). r. sthá, Lat. *si-st o*, Bopp, Gloss. 387. Whence is *siasair* i. *rosaidestar*, Brog. 1?

proof. The related verb is also of frequent occurrence: doadbat, tadbat, demonstrat, Z. 852, 360, for tadbad-d; doadbadar, taibadar, demonstratur, *ibid.*; *taidbdid* forn deseire friss, Z. 458, "show your love to him;" *doadbdetar* físi doib, "visions are revealed to them," Z. 521; an donaibdem, "when we shall demonstrate," Z. 670; from these forms it would seem that the root was *b-d*. The *d*, however, may represent a later formation (cf. *pha-é-thw*, and *pha-oo*); perhaps the root *dhá* agglutinated.

847. *Coimpert* (*σπέρμα*, seed, semen genitale, offspring), obviously a compound of co-imb-*bert* (r. bar, Skr. *bhr*), the *bb* becoming *p*, as in *idpart*, *oblatio*, &c. The genitive singular of *coimpert*, in the sense of "conception," occurs in the following passage from the *Wanderings of the Curach of Maelduin*, cited and translated in Dr. Petrie's *Round Towers*, 378: gabais Ailell a laimh lais γ dodatrascair, γ dogni coibligi fria γ asbert an caillech fris: "ni segda," ol si, "ar comrue, ar is aimsir *comporta* dam." 848. *Adhbaradacht*, and—849. *Adhbar* have been already noticed.

850. *Suidheocan*, leg. *suidhechan* (a seat, bench), an extended form of *suide* (seat), Z. 60, 140.

851–855. *Cro caerach* (gl. ovile, sheepfold), as to *oro*, *v. supra*: *caerach*, leg. *cá-rach*, gen. pl. of *cáera*, a c-stem = *cáirax*, *v. supra*, No. 13: cf. *cáirchuide*, *ovinus*, Z. 37, 235, and the Gaulish tribe-name, *Caeracates*, *Caerosi*. This curious word may, perhaps, be connected with *κπίος*. 852. *Proisté* (gl. monile, vel munile, a necklace) is said by C. to mean "a goad, a spike," which agrees well with the Cornish gloss on monile: *scil. delc*, leg. *delch* = Ir. *delg* *spina*. *Proiste* is probably taken from the Fr. *broche*, and this, according to Diez (E. W. 71), from Lat. *brocchus*, *broccus*, a projecting tooth. 853. *Lebar aithfrind*, a missal, lit. liber offerendæ: *aithfrind*, leg. *aiffrind*, gen. of *aiffrend*, now *aifrin*, from the Lat. *offerenda*, with change of declension and gender, as *scr̄bent*, *scr̄bend*, from *scribenda*, and *legend*, gen. -ind, from *legenda*, Z. 462. 854. *Gredháil*, gl. *gredale*, i. e. *gradale*, Eng. *grail*, "that book which containeth all that was to be sung by the quire at high mass; the tracts, sequences, hal-lelujahs; the creed, offertory, trisagium; as also the office for sprinkling the holy water," Burn, *Eccl. Law*, ii. 303. 855. *Troibel*, gl. *trobiale*, i. e. *troperium*? "the book which containeth the sequences, which were devotions used in the church after reading the epistle," *ibid.* iii. 799.

856–860. *Stuidis* (gl. *lectórie*, leg. *lectoriale*), a deriv. from the base of Lat. *studium*, *studeo*, here, perhaps, having the meaning of the Eng. "lectureship." 857. *Lámtuagh* (gl. *manuale*), lit. hand-axe or hand-bow, *tuagh* (axe), O'R., *tuag nime* "arcus coeli," Z. 28. 858. *Leabaid in daim allta* (gl. *cubile*), lit. bed of the wild ox, *daim*, gen. sing. of *dam*, ox; dat. sing. *daum*, Z. 250; n. pl. *ar is bés leosom in daim do thúarcuin*, "for with

with them there is a custom for the oxen to thresh," Z. 853. *Dam* would also appear to mean a deer: cf. the adj. *damde*, gl. *cervinus*, Z. 764; but perhaps this is from the Lat. *dâma* (fallow-deer), and we should read *dámde*. I know not if W. *dafad*, pl. *defeid*, sheep, *dafates*, a flock of sheep, can be connected with *dam*. 859. *Corporas*, gl. *corporale*, I cannot explain. 860. *Muir* = Gaulish *môri*, W. and Corn. *mor*, Lat. *mâre*, which I cannot think Bopp is right in comparing with Skr. *vâri*, water (Ir. *fual?*). Rather hold with Curtius (Zeits. i. 33) in referring it to the Skr. root *mr* (mar), "welche in der bedeutung sterben am geläufigsten, in *μαραίνω* und dem mit c weiter gebildeten marced die allgemeinere bedeutung des welkens hat (vgl. Skr. *mrin*). In Skr. *maru*, die wueste, so wie in *marut*, wind, tritt noch bestimmter der begriff des verwuestens hervor; mare bezeichnete demnach das meer als das unfruchtbare, als den tod der vegetation, wie nach der gangbaren erklaerungsweise *ἀπρόγετος*." Curtius also compares *Αμφ'-μαρ-*, Lith. *mar-ios*, Goth. *mar-ei*. *Muir* in Z. is a fem. (or neut.?) i-stem (gen. s. *mora*, Z. 1000), as appears from the termination of the adj. agreeing with its nom. pl. in *Mora són nítat lora* [leg. *lóra*] *sidi leu*, which Z. (1000) correctly translates *maria hic, non sunt sufficientia ipsa eis*. But note here, if *muir* be fem., the anomaly of an i-stem passing over to the à-declension in the nom. pl.

861-865. *Maindsér* (gl. *praesepe*) is of course from the Eng. *manger*. 862. *Uin-neamain* (gl. *cepe*, onion), Gael. *winnean*, W. *wynwyn-in*. These forms remind one of the Lat. *únio*, whence Fr. *oignon*, &c., are said to be taken. Perhaps the name of the vegetable is originally Gaulish (*oinnio?*), which the Romans may have assimilated to their *únio*, "a single large pearl." The word *folchep* is, I may observe, glossed by barr *windiuin* (leg. *uinniuin*) in H. 3, 18 (MS., T. C. D.), p. 526. 863. *Lin uisci* (gl. *rete*), fishing-net, water-net, lit. "net of [the] water:" *lin*, gl. *retis*, Z. 25: isbed *insin all'inn ingaib diabul peccatores* (gl. *laqueum diaboli*), Z. 1052, "this is the net in which the devil takes sinners." 864. *Sgaraid* (gl. *gausape*), O'R.'s *scóráid*, scároid, table-cloth. 865. *Mil móir*, v. *supra*, No. 428.

866-870. *Machaire* (gl. *tempe*, i. e. feld, anger, awe [aue], Dief.), a field, plain:—

Adaig dúnna uilli mallei

Immachaire (leg. *machairiu?*) *háue Carpri*.—Corm. *Ecce*, vv. 119, 120.

gen. sing. fo *diamraib* in *macairi* *moir* *minscottaigsin*; *Cogad Gaedil re Gallaib* (ed. Todd, 76), a masc. ia-stem: Gael. *machair*, gen. *macharach*, s. f. *machaire* *bán*, is still a living expression for a grass-field: W. *magwyr*, "wall, enclosure, field," Bret. *môger*, "wall" = Lat. *mâceria*, "wall, enclosure." 867. *Urlabradh* (gl. *locutio*), Corn. *lauar*, W. *llafar*. Another form of this word is *erlabra*, which occurs in Lib. Hymn. (pref. to

the

the Magnificat): *ocus is inti doratad ɔrlabra do Zachar*¹ ("and it was there that speech was given to Zacharias"), and, apparently with a transitive meaning, is an infin. in Patrick's noble hymn: *cluas Dé dom' éstecht, briathar Dé dom' ɔrlabrai lám Dé domm' immdegail* "God's ear to hear me, God's word to plead for me (*ɔrlabraidhe* advocate, O'R.), God's hand to protect me." 868. *Aicecht* (gl. lectio), I have never met elsewhere. It seems to occur in the "*Uraicecht nan Eiges*," O'D. Gram. p. lv., but this is, perhaps, a corruption of the Lat. *præceptum*. 869. *Aora* (gl. actio), is a lawsuit, pleading, perhaps from the prep. ad, aith, and *GAB*; cf. *adgaur*, gl. *consentio*, i. e. *addico*, Z. 987, *adobragart*, "he addressed you," Z. 838. 870. *Guidh* (gl. oratio), in Z. *guide* is sometimes a fem. iâ-stem; *tri guidi* acc. sing. Z. 258: and sometimes masc. or neut.; *oc du guidiu-siu a dæ*, "in supplicating thee, O God," Z. 346. The verb *guidim* occurs at pp. 55, 993, *guidimse* *Dia nerutsa*² (I pray God for thee), *guidimm vel adjuro* (gl. testor), Z. 1050, gl. 21; *nosignuid som* "he asks them," Z. 441. Can this be connected with *gáid* in the gloss *con dartin do ar rogáid dom*, Z. 450, "that I should give him what he asked of me," *rogad* (*rogavi*): 1st pers. plur. pret. act. *rogadammer*, Z. 442, 443; 3rd plur. in Fiacc's Hymn, 9:—

Gadatar co tissad in noeb, aran imthised lethu
Aru tintarrad o chlóen tuatha hereann do bethu.

They besought that the saint should come, that he should journey far and wide,
 That he should turn the tribes of Ireland from evil unto life;

for the latter forms seem referable to the Skr. r. *gad*, to speak, of which, however, Böhtlingk and Roth give no Vedic examples. The W. *gweddi* seems connected with the Skr. r. *vad*.

871-875. *Cumtach* (gl. *constructio*) is generally used in the spiritual sense of edification in Z. (*cumtach n̄ecolso*, Z. 229), sometimes in that of structure, and glosses *fabrateria*, Z. 777³. I agree with Z. in regarding the word as a compound, *cum-tach*; the *cum* being a frequent form of the prep. *con*, and *tach* (= *taca*), being radically connected

¹ In the *Leabhar Breacc* this passage runs: *ocus is indte thucad hirrlabra do Zach.*

² Observe the so-called prosthetic *n* here: it is nothing but the *n* of the old accusative termination, *dēvan*.

³ In the Book of Armagh: *dubbert Pátricc cumtach du Fiacc idon clocc n̄ menstir n̄ bachall n̄ poolire*, i. e. Patrick gave a *cumtach* to Fiacc [containing] to wit, a bell and a *menstir* and a crozier and a book-satchel. This *cumtach*, a neut. a-stem, seems a deriv. from the root of *cum*-main, box, or basket, Lib. Hymn. 3 a, *cuimín*, "a little chest or box," O'R. O'D. Gram. 437, derives it "from the verb *comhad* or *coimead* [O. Ir. *coimēt arfuacht*, "a defence against cold," Corm. cited O'D. 294] to keep or preserve."

ected with *tech* (house) : cf. *Foirtchernn* (Book of Armagh, 16 a, 2) = *Ver-tig-erna-s*, *Vortigern*, *cuimtgim* (gl. architect, gl. construo), Z. 439, *comrótgatar*, Z. 843. Is this root **TAK**, in the Vedic *tak-ma-s*, “child,” with which Curtius connects *τέκ-*, *τόκ-*^{os}, *τέχ-*^η, *τέχ-*^{ος}, *τοίχ-*^{ος}, *τύκ-*^{ος}, and of which Skr. r. *taksh*, to fabricate (whence *takshan* = *τέκτων*’), seems an intensive. But indeed there are three roots, **T-e**, **T-eh**, **T-k**, the relations of which I am unable to settle. 872. *Remthechta*s (gl. prepositio), see Z. 750; *rem*, a form of *ren* (before), and *techta*s, an abstract from *techt*, *venire* (cf. W. *taith*, Gaul. *Tecto-sagi*, “march-sustaining:” and Skr. and Zend r. *tanch*, ire). *Remthechta*s also meant anteposition : *alaili diib hí remthechta*s; *alaili dam it coitchena eter remthechta*s et *tiarmoracht*, “some of them are in anteposition; others also are common between anteposition and postposition,” Z. 985. As an infinitive, the word occurs in Patrick’s Hymn : *Intech dé dom remthechta*s, “God’s way to come before me.” Cf. *tairm-thechta*s (transgressio), Z. 750. 873. *Comfocul* (gl. conjunctio), *com* + *focul* : *focul* *dictio*, Z. 968, taken from the Lat. *vocabulum* (*focbhl*, *focvul*), which would account for the non-aspiration of the *c*. *Focul* occurs in the nom. of the sing., dual, and plural in the following passage, from a fragment of Cormac’s Glossary, preserved in the Book of Loinster : *Trefoclae* i. *trifocuil bíté ind* i. *dáfoceul dimolud dobrith forculu indimdergtha dofárci antress* (leg. in tress) *foccul* i. *foccul indimdergtha* 1 *aire*; “*Trefoclae*, i. e. three words that are in it, i. e. two words of praise it gives behind the reproach, which makes the third word, i. e. a word of reproach and satire.” From which curious definition it would seem that *trefoclae* was a composition apparently satirical, but really laudatory. 874. *Interiacht*, and—875. *Comparáid*, from the Latin. (The O. Ir. words for preposition, conjunction, interjection, and comparison, were *remisuidigud*, *comaccommal*, *interiecht*, and *condelgg*, Z. 982.)

876–880. *Inntindeach*, like—880. *Coissegradh*, a hybrid from the Latin. 877. *Baramail* (gl. *opinio*), *baramhuil*, O’R., Gael. *barail*, an opinion, conjecture, supposition, apparently a compound of *samail*, but what *bar* stands for I cannot conjecture. 878. *Togha* (gl. *electio*), O. Ir. *togu*, a stem in *d* (or *t?*) = *du-vagh-ad* (or -*at?*) : is *dichéin immunn’ordad condan maicc togu*, lit. it is long ago we were ordained that we should be sons of election, Z. 475 : Gael. *tughadh*. 879. *Dlighedh* (gl. ratio), v. *supra*. 880. *Coissegradh* (gl. *consecratio*), like W. *cysegriad*, a hybrid from the Latin *consecro* (the *n* being lost before *s*, as usual), O. Ir. *coisecrad* : *Asbert fiace frisinaingel nandrigad*

¹ Cf. the Gaulish *con-tec-to-s* (in the inscription of Autun), and perhaps O. Ir. *Taasach* (St. Patrick’s artificer) = *Tax-aca-s*.

drigad contised patrice dothoorund a luic leis γ dia *choiseorad* γ combed húad nuggsbad [gg, γγ = ng, Z. 282] alocc Dulluid iarsuidiu patrice cufiacc γ durind alocc les γ cutsecar [leg. cu-t-éscar], “Fíacc said to the angel that he would not go till Patrick came to measure his place with him, and to consecrate it, and so that it might be from him he should receive his place. Patrick afterwards went to Fíacc, and measured his place with him, and consecrated it,” Book of Armagh, 18 b. 1.

881-885. *Cumdach* (gl. *ornatio*)—so O’R. *cúmhach*, “an ouch, an ornament;” in Z. 1046, *cumtach* bas uisse fri hiriss (gl. *cum* *verecundia et sobrietate ornantes se*), “an adornment that is fitting to faith.” 882. *Mugheaine* (gl. *famulatio*, service, servitude), from *mugh*, O. Ir. *mug*, gen. *moga*, a masc. u-stem (= Goth. *magus*), and *saine*, which termination, forming abstract substantives from other substantives, occurs twice in Z. 739, viz., in *cocéilsaine* (gl. *societas, céle, socius*), and in *faithsini* (gl. *prophetiae, fáith, propheta*). The termination is probably = -ss-an-ia, st-an-ia. 883. *Ad-halltras* (gl. *fornicacio*), *adhaltras*, Z. 750, a hybrid from adulter. 884. *Comisoldis no oomairle* (gl. *consolatio*), “consolation or counsel;” *comsólás*, *sólás*, from Lat. *sólātium*, which the Irish of old probably pronounced *sólátsium*¹. (N. B.—I doubt if this be a different word from *solás*, happiness, the opposite of *dolás*, grief, which latter may either be derived from *dolere*, or have been produced on the erroneous hypothesis that the first syllable of *sólas* was the well-known particle of quality): *comairle*, in putting down which the glossarist evidently took *consolatio* for *consultatio*, occurs in Z. acc. sing. *tre dagcomairli*, Z. 826, nom. pl. *ni rubtar gáitha* for *comairli*, Z. 481, “your counsels were not wise,” whence the word appears to be a fem. iá-stem. The acc. sing. of the *airle* in *com-airle* occurs in the following gloss (Z. 1060): *arna érbar-thar ochretsit nintá airli armban*, ad v. “ne dicatur ex quo crediderunt non-est-nobis *animus nostrarum mulierum*,” and the nom. sing. (compounded with *dag*, “good”) in “ban buidich, is sí ar *dagarirl*,” Z. 1051, where I suspect Z. should have read *arndagairle*. *Comairlle* (with two l’s), occurs in Z. 51, and he explains it by *voluntas*. I have never found the word with this meaning: but if Z. be correct, we might, perhaps, regard it as = *com-are-valiá*, and recognise therein (with Dr. Siegfried) the Skr. r. *vr̥* (ex *VAR*), to choose, *wale*, *will*, *velle*, cf. W. *ewyll* (*du-valya*), to will, Bret. *ioul*, Ir. *tol* (*du-valá*). Cf. *airlam* (*paratus, promptus*), Z. 733: *irlithe* (*obediens*), Z. 766: *irladigur* (*obedio*), Z. 839. 885. *Ainmneachadh* (gl. *nominatio*), a deriv. from *ainm*, a name, declined *infra*, No. 991.

886-890.

¹ *C* before *i*, in Latin words, was probably also pronounced *ts*: cf. *comisire*, Z. 233 = *commerc-i-ari*, *kommerziren*.

886-890. *Tighernas* (gl. dominatio), W. teyrnas, "kingdom," from tigerne, as to which *v. supra*. 887. *Geinemain* (gl. generatio), from r. *GAN*, "to produce," as to which *v. supra*, Gael. *gineamhuinn*; cf. Vedic *janiman*, *janman*, "birth." 888. *Certachadh* (gl. correctio), Gael. *ceartachadh* (W. *ceryddu*, corrigere, seems for *cerythu*, and connected with *correctus*); cf. Lat. *certus*. The element *cert* enters into the composition of many words in O. Ir. Thus, *cocert* (*mendatio*), *coart*, *corrige*, *coarti*, *emendandum*, Z. xiv.; *conaicertus* (*emendavi*), *foceirt deponit*, &c. 889. *Oibringuadh* (gl. operatio), from *obair* (in Corm. *opair*, gen. *obre*, a fem. i-stem = from Lat. *opera* (not *opus*, Skr. *apas*); cf. *oipred*, Z. 80, 476, gen. *oipretho*, Z. 766: dat. (sensu *ob-sceno*) *oc* *ind* *oipred*, Z. 593, acc. *amal* *rongab* *comadnacul* *dúun* *ata* *comeisséirge* *act* *rocretem* *oipred* *ds*, Z. 1040, gl. 15, "as we have co-burial there is co-resurrection, if we believe in the working of God." 890. *Reidhe* (gl. planatio), leg. *réidhe*, levelling, smoothening, from *réidh*, "plain, level, smooth," which occurs in Z. 1067 (with the meaning of "easy"), is *reid* *foglaim* in *besgnai*, "easy is the learning of morality;" and in Colman's Hymn, v. 33:—

Amal foedes in aingel tarlacc Petrum a slabreid
Doroit¹ dun diar fortacht, rop *reid* remunn cech námreid.

As He sent the angel that delivered Peter from his chain,
Let him be sent to us to help us, let everything unsmooth be smooth before us.

Cf. Bret. *reiz*, "aisé, facile."

891-896. *Cestugadh* (gl. castigatio), W. *cystwyad*, *ia*, I suspect, a foreign word, as certainly is—892. *Companus* (gl. associatio), from *compagan-u-s*; cf. however, O'R.'s *céasnugadh*, which suggests a connexion with *césad* (W. *cystudd*?), *rocéss*, *pertulit*, *passus est*, Z. 434. 893. *Guidhe* (gl. supplicatio), *v. supra*. 894. *Taisbenadh* (gl. monstratio), Gael. *taisbeanadh*, "act of revealing, showing, or disclosing," O. Ir. *taispenad*: ó *ruscaith* *tra do* *Sechnall* *in moludsa do* *dénam*, *luid dia* *taispenad* *do* *patraic*, i. e. "now when Sechnall had finished making this hymn [lit. this praise] he went to show it to Patrick" (Pref. to Secundinus' Hymn, cited from *Leabar Breacc*, by Dr. Todd, Lib. Hymn. 31); gen. sing. ó *dochotar imorro icenn* *taispenta* *ind* *inmuin do* *griguir*, "when, however, they had done showing [lit. come into the end of showing] the hymn to Gregory" (Lib. Hymn. pref. to *Altus Prositor*). *Taispenad* for *taipsenad* (*taid-bs-ten-ad*) *v. supra*, No. 846. 895. *Foillsiugadh* (gl. annunciatio), rather *manifestatio*: this word occurs, spelt *foilsigud*, in Z. 16, the gen. sing. *foil-sichtho*,

¹ Read *dorfoiter*, i. e. *do-ro-fold-ther*.

sichtho, Z. 85, foilsigthe, 255, and is derived from *follus*, Z. 664, *folus*, Z. 748, 751, "plain," "manifest." *Soilleiughadh* is, perhaps, a sister-form (*soillse*, light, Z. 51, 257).

896-900. *Comparaid* (gl. *collatio*, cf. *comparit*, Z. 973, W. *cymharu*, to compare), and—897. *Comaineachadh* (gl. *communicatio*), both appear foreign words; compare, however, with the latter *comnahtar*: *aní nad comnahtar dóini trian ecne*, "that which human beings do not comprehend (or conceive of) by their understanding," Z. 447, 702: *comain* occurs in Cormac, and also in Z. 1050, gl. 18, with the sense of "obligation," "debt." *Comman* occurs in Fiacc's Hymn, v. 27, with the meaning of "communion," "the Lord's Supper":—

Anais tassach di[a]ais, intan dobert *comman* d6 :
Asbert moniced¹ pátrice : briathar tassealg nirbu g6².

Tassach remained after him, when he had administered the communion to him :
He said that Patrick would come : Tassach's word was not false.

The cognate W. words are *cymyn*, "bequest, testament," *cymanfa*, "congregation" (m = mm). Cf. Lat. *communis* from *commoinis*, Goth. *gamaains*, O., M. and N. H. G. *gemein*. 898. *Timthirecht* (gl. *ministratio*), cf. *timthirigh*, *supra*, occurs in Z. 260: *timthorecht* *cacha dúlo* "servitus omnis creature," and also spelt *timthirect*, *tim-threecht*, at pp. 771, 237, *timdirecht* (acc. sing.), p. 777 (do-imm-tir-echt). The root seems *TAR*, Skr. *tr*, to go; compare *ἀμφίπολος* and Skr. *parichara*, "servant," lit. "one who goes about." 899. *Dénamh* (gl. *procuratio*), O. Ir. *dénom*, *dénúm*, gen. sing. *dénmo*, Z. 733, means "a doing," "to do" (cf. *dénmusach*, gl. *factor*, *infra*), a stem in *u*. Cf. *denim* (*facio*), Z. 430; *dene* (*fac*), Z. 457; *dened* (*facite*), Z. 458 (leg. *dénim*, *déne*, *dénid*); *déntí* (*faciendum*), Z. 473; *denmid*, gen. *denmada* (gl. *factoris*), Z. 766. 900. *Doilbiugud* (gl. *fictio*), from *delb*, as to which *v. supra*.

901-906. *Eolas* (peritia), leg. *eolas*? et *v. supra*. 902. *Moladh* (gl. *adulatio*) *laus*, cf. *molor* (I. praise), Z. 444; Bret. *meulet laudatus*, Z. 107, W. *mawl*. The etymon may be **MAGALA**, cf. *μεγάλου*, and the Gaul. *Magalus*, *Magalius*, *Glück*, 50, as *móidim*, another verb for I praise, is to be compared with Gaulish *Mogit-marus*. *Molad* occurs in Z. 989: *Is bées donaib dagforcitlidib molad* in *gni innanétside ara carat an rochlui-* *netar*, "it is a custom of [lit. "to"] the good teachers to praise the intelligence of the hearers,

¹ Gloss: *i. e. cosabull iterum*, "that is to Sabull [Saul, in the county of Down, lit. "barn"] again." Note the interesting form *mo-n-iced* wherein *mo*, also spelt *mu*, is a verbal prefix, only occurring four times in Z. See Z. 419. Tassach was Patrick's artificer, and Bishop of Ráith-Cholptha, now Raholp.

² Gloss: *quia unum patricius iterum co sabull*.

hearers, in order that they may like what they hear :" is huius a *molath* (gl. laudandus), dat. sing. molud, *supra*, No. 873, Z. 459. 903. *Comtrummugud* (gl. coæquatio), leg. comtrummugud, equalization, balancing, lit. "making-equally-heavy," from trumm, tromm, W. trwm (nipsa *tróm*—leg. *trom*—for nech, gl. nulli onerosus fui, Z. 585); *tromm* occurs subsequently in composition: *tromchride* (gl. jecur), Z. 825, i. e. heavy-heart; cf. étrumma, "non gravia," Z. 252; *etrumme* "dissimilis," Z. 843; *cutrummus*, *similitudo*, Z. 751; *hi cutrumus*, ad instar, Z. 451; *cutrummi*, *similes*, Z. 843; *fortrumme*, *opportunitas*, Z. 843. 904. *Cosmhailius* (gl. simulatio), *cosmilius* in Z. (cf. écsamlus, diversitas, Z. 751, 831), from the adj. *cosmail* (W. *cyfal*, *cyhafal*), i. e. co-samail con-samali-s, the *simplex* of which Bopp has justly compared with Lat. *similis* (an i-stem, as in Irish), to which we may add W. *hafal*, Gr. *ὁμαλός* (an o-stem); cf. also Skr. *sama*, Goth. *sama*, Eng. *same*, Slav. *samū*. Observe in—905. *Egosmailius* (gl. dissimulatio) an example of the mod. Ir. practice of writing the so-called eclipsing letter before the original *tenuis*. It need hardly be said that all the phenomena of *eclipsis* (amongst which I by no means count the apparent change of *s* into *t*) are explicable by reference to the medializing influence of *n* on *c*, *p*, *t*, and *f*, and to the tendency of *b*, *d*, and *g*, respectively, to become assimilated to a preceding *m*, *n*, and *ng*. *Egosmailius*, however, seems merely an example of the ordinary sinking of the O. Ir. *tenuis* to the corresponding medial.

906–910. *Urlamas* (gl. sequestratio, properly "a depositing of money, &c., in dispute") is wildly guessed at by O'R. "possession, supreme power and authority; captivity," but is correctly explained by C. (who spells the word *urlámas*) "the placing anything in the custody of a person; as in the laws *urlámas coitcenn* means the placing of contested property in the hands of an indifferent custodian, until its true owner is defined by law." Cf. *irlam* (paratus), Z. 252; *erlam*, Z. 7; compar. *erlamu*, Z. 284. 907. *Faidiugud* (gl. prolongatio), from *fot*, length, *v. supra*. 908. *Lórgnín* is exactly *satis-factio*. With *lór*, *lour*, *laur*, Z. 123, 309, 607, 889, 1000 (enough), cf. W. *llawer* multus, multitudo, Z. 123. Hence O. Ir. *loure*, *sufficienia*, and Z. 30, compares *Lauro*, *Lauriacum*, Laurentius. *Gním*, gen. *gnímo*, is of frequent occurrence in Z., and is connected with the root of *do-gnú*, *facio* (= du-*genáit*?). 909. *Athcumiledh* (gl. remuneratio) seems from *ath* = *ati* (Gaulish *ate*), which stands for the Lat. *re*, and *cumal* (a fem. à-stem), said to mean the value of 3 cows, which occurs twice in the following passage: *digéni cummen cétaig ríthæ friéladach m[acc]maile odræ tigerne cremthinnæ arech¹ .n. donn ríthæ intechsin fricollmán. nam bretan archumil .n. arggit² Luid in chumalekin*

¹ Observe the transported *n* of the acc. sing. of *ech*, viz. *ech* (n).

² Observe the transported *n* of the acc. sing. of *cumal*, viz. *cumil* (n). The passage above quoted is

chumaisin duforlög ochtir achid: "Cummen made a mantle, which was given to Éladach, son of Máel Odræ, lord of Cremthinne, for a brown horse. This horse was given to Colmán of the Britons for a *cumal* of silver. This *cumal* went in addition to the price of Ochter Achid" (Book of Armagh, 17 b). 910. *Disliugudh* (gl. deductio), if I read the word aright, seems literally "a leading away from the road, or path," *di-slig-ud*, *v. slige, supra*, and cf. *disligeach*, "deviating," O'R., Gael. *disleach*, "straggling."

911-916. *Cengal* (gl. compilatio), *v. supra*, No. 147. 912. *Eitelladh* (gl. revolutio, leg. evolatio?) I have never met elsewhere. O'R. has *eataladh*, a flight, *eiteallach*, "flying, bouncing," Gaelic, *itealaich*. 913. *Comairemh* (gl. computatio), Gael. *comáireamh*, apparently a weakened form of *comáram*, W. *cyfrif* numeratio, from *áram*, numerus, W. *eirif*, rhif, A. Sax. *rím*, gerifm (cf. rhyme?), see Z. 912. 914. *Bennacht* (gl. benedictio), O. Ir. benedact, bendacht, W. bendithio, "to bless." 915. *Mallacht* (gl. maledictio), O. Ir. maldacht, maldact, gen. maldactan, acc. maldactin, Z. 584, from maledictio, Z. 270, W. *melldith* (*et* always becoming *th* in Welsh, *cht* in Irish). 916 *Lamaccan*, leg. *lámagán*, which, according to O'R., means "groping," Gaelic, *lámhagan*, "handling."

917-921. *Ailginecht* (gl. mitigatio), connected with O'R.'s *ailghean*, soft, smooth, kindly; *álgenaigim*, *algenigim* (gl. lento, gl. tardo), Z. 431. 918. *Comma* (gl. talliatio); there is probably some blunder here (leg. *comain*, remuneratio?). I have never met "comma" elsewhere. 919. *Colund* (gl. caro), in Z. 740, colinn, gen. colno, colna, perhaps connected with *kravya*, *κρέας*, caro, O. H. G. *hréo*, gen. *hréwes*, cadaver. Cf. the W. *calaned*, "carcasses;" perhaps, also, *calon*, "heart." 920. *Laidire* (gl. fortitudo), deriv. from *laidir* (fortis), of which the compar. occurs *infra*. 921. *Imad* (gl. multitudo), O'R.'s *iomad*, for *immad*, *imbad*, *imbed*, gl. *ops*, copia, Z. 75 (cf. *Ambitui*), a deriv. from *imb* = Gaulish *ambi* = Skr. *abhi*, Gr. *ἀμφί*, Lat. *amb-*, N. H. G. *um*, Eng. *um-*, in Fuller's *umstroke*, circumference.

922-926. *Méid* (gl. magnitudo), in Z. *méit* = W. *maint*, Corn. *myns*, a fem. i-stem = *maganti*? 923. *Loighedh* (gl. parvitudo), *laget*, Leab. Breacc, cited Lib. Hymn. ed. Todd, 30, W. *lleiad* (diminution); cf. *laigiu minor*, Z. 283, W. *llai* (= *ձաշօս* for *ձաշաս*, and *levior*, Skr. *laghīyāns*), superl. *lugimem*, Z. 1128, W. *lleiaf*. 924. *Teirce* (gl. raritudo), from *teire*, gl. *rarus*, *supra* = *duseirg*; cf. *seing-lige*, "bed of consumption," difficult. *Rithæ* seems the 3rd sing. imperf. pass. of an irregular verb, the 3rd plur. imperat. act. of which occurs in Z. 238: *ni riæt na dánu diadi aran indeb domunde* (gl. *non turpe lucrum sectantes, sint disconi*), "let them not give the divine gifts for worldly advantage," 3rd pl. pret. pass. *ro-ratha*, Fiacc, 25. Cf. the Cornish *ry*, *rey*, "to give" (Norris' *Cornish Drama*, ii. 282), W. *rholi*.

tion," ar ni aill *seirge* oc cúrsagad, "for no loss (?) is weakness in reproaching," Z. 1056. 925. *Leithne* (gl. latitudo), W. llydanedd, from the adjectives *lethan*, *llydan* (Z.'s lethit, p. 770, acc. sing. is from *leth*). 926. *Airde* (gl. altitudo), derivatives from *lethan*, broad, and *ard*, high, as to which *v. supra*.

927-931. *Maisse* (gl. pulchritudo), O'R.'s *maise*, *maisi* (gl. decor), *Mímaisi* (gl. indecor), *infra*, 1083, 1084, 1108, 1109. *Maisse* occurs in Z. with the intensive *er*-prefixed: 'is fuasnad dut' menmainsiu tuisled ho *ermaissiu* firinne trimrechtrad na tintathach, Z. 1064, gl. 4, "It is a disturbance to thy mind to fall from the loveliness of truth, owing to the variance (trimrechtrad = tri in-brechtrad ?) of the interpreters." Hence *maise* in O. Ir. must have been either a masc. or a neut. ia-stem; cf. W. *maws*, "pleasant." 928. *Esláne* (gl. aegritudo). 929. *Faide* (gl. longitudo), from *slán* and *fot*, as to which *v. supra*. 930. *Triputa* (gl. triplicatio), W. triphlygiad, a deriv. from *tripul*, triplex, threefold, not met elsewhere. *Diabul*, of which the dat. sing. occurs in Z. 968: a buith ar consain *diabuil* (gl. pro duplici consonante digamma positum, i. e. "its being for a double consonant"), has, perhaps, lost the guttural (but cf. *ἀπλός*, *διπλός*), which is preserved in the W. *plygu*, to double, root *PLAK*, Skr. *prch*, *प्लक्-ω*, plic-t-o, plec-t-o, O. H. G. *fleh-t-an*. 931. *Cethardubhladh* (gl. quadruplicatio), W. *pedwardybylyg* (cf. Ir. *dublaighim*, I double), the Ir. and W. -dubladh, *dyblyg*, losing their primitive meaning of "two-folding" in the general idea of "folding." Cf. *cóicdhabail*, "five-folded," *infra*, note on No. 1053.

932-936. *Uisgeomlacht* (gl. limpitudo), a deriv. from *uisicemail* (*uisce-samail*). 933. *Curchuslach no gilcach* (gl. arundo): for *curchuslach* perhaps leg. *curchaslach*, the middle syllable being represented by a contraction which may be read either *as* or *us* (*curchas*, gl. arundo, Z. 84). The syllable -lach, perhaps originally a subst., occurs frequently in Z.: *teglach*, "family;" *góithlach*, "swamp;" *mátharlach*, "matrix;" *mimaslach*, "hinge;" *óclach*, "a body of youths;" *aslach*, "persuasion;" *ellach*, "union," &c. Here, perhaps, the scribe mistook arundo for arundinetum. Z.'s *curchas* seems derived from a stem identical with that of the Lat. *cárex*. 933. *Gilcach* (O'R.'s *giolcach*, "reed," "broom," also a place where reeds grow: Gael. *cuilcearnach*), occurs in Corm., and also in a passage from the Brehon Laws, cited by Dr. Petrie, R. T. 62. *losa feada*, *raith*, *aiteand*, *dris*, *fraech*, *eideand*, *gilcach*, spin, which he thus translates: "The Losafeada [shrubs] are fern, furze, briar, heath, ivy, *broom*, thorn." 934. *Fainleoc* (gl. hirundo), leg. *fainleóc*, a dimin. of *fannall* (= W. *gwennol*, Corn. *guennol*, Bret. *guénélî*), which glosses *hirundo* in Z. 731, Gael. *ainleag*. Cf. *vanellus cristatus*, the lapwing. Does the diminutival suffix *eóc* stand for *yavanka*? 935. *Náit. escuing urcoidech* (gl. *hirudo*, horseleech): *náit* (cf. "naid,

“naid, sf. a lamprey,” O’R.), seems = nânti. *Escuing erchoidech* is lit., according to O’D., “noxious eel.” *Escuing* (= O’R.’s *easgu*, *easga easgan*, Gael. *easgann*) I have not seen elsewhere; *urchoidech* is Z.’s *erchoitech*, gl. *nocens*, Z. 199. 936. *Dealbh* (gl. *imago*), W. *delw*, a fem. à-stem = a Gaulish *delva*.

937-941. *Lorgarecht* (gl. *indago*, investigation, tracing from), *lorg*, m. track, W. *llyr*, which occurs in Corm., and also in Z., spelt *lorc*, gl. *trames*, whence also *lorgairim*, I track, investigate; *lorgaire*, tracker, investigator; *lorgair*, a dog (cf. Eng. *lurcher*); *lorgad* = W. *llyriad*. Compare also *finlorg*, which word I have only met in Bishop Sanctáin’s hymn, l. 2: *dia dam finlorg* [.i. *darmesi*] *dia tuathum* [.i. *frim atuaith*] *dia dom thuus* [.i. *remum*] *dia dessam* [.i. *frim asoer*], “God to follow me, God at my left hand, God to precede me, God at my right hand.” In Corn. and Bret. we have *lorgh*, *lorc’h*: see Norris, C. D. ii. 428, where the old Cornish *trulerch* (gl. *semita*) is ingeniously explained as = *truit-lorgh*, “foot-trace.” 938. *Sáebchoire* (gl. *urago*, i. e. *vorago*, whirlpool) is spelt in Z. 37, *sáebchore*, in Z. 827, *sáibchore*, and *glosses syrtium*. The first element of the word is obviously *sáeb*, *sóib*, *falsus*; the last, *coire*, core, Z. supposes to mean “places” (cf. *coór*, gl. *locus*, Z. 29), but perhaps it is the *coire*, gl. *calarium*, *supra*: cf. *Corryvrecan*, i. e. *Coire Bhreccáin*. 939. *Dorg* (gl. *rubedo*), rust, lit. “redness,” from *dorg*, O. Ir. *derc* (cf. *derc martre*, *supra*), whence the diminutive adj. *dercaide* (gl. *rubrenus*), Z. 1008¹. 940. *Gerrguin* (gl. *sanguisuga*, leech, “bloodsucker”) is O’R.’s *gearrghuin*, “a horseleech.” The deriv. is obscure, but cf. Gael. *geàrr*, “cut,” “bite,” Irish *gearradh*, “cutting;” *guin* seems an i-stem from r. *gonaim*, *vulnero*, *gonas*, who wounds, Corm. *náramgonat* fir, “let not men wound me,” Z. 933; *gerrguin* may therefore be lit. “that which wounds by biting. *Geal tholl*, a Gaelic word for leech, seems connected with W. *gel*, *gelen*, *gelue*, Corn. *ghel*, Bret. *gwelaouen*, *gwelcounen*: Pictet compares Skr. *jalukâ*. 941. *Swithe* (gl. *fuligo*, soot) = W. *swta*, where the sibilant and tenuis are preserved, because *swta* is from the Eng. soot.

942-946. *Tes* (gl. *calido*, *infra*, gl. *calor*), “heat;” so in O. Ir.: gen. in *tesa*, gl. *caloria*, Z. 231, Corn. *tes*, gl. *fervor*, Z. 1112, W. *tes*, Bret. *tez*. Can *tes* be = *tepsu*? Skr. r. *tap*, Lat. *tep-ere*, the ultimate connexion of which with Skr. *dah*, Vedic *dabh*, *taθ*, is not yet clearly understood. 943. *Ord* (gl. *ordo*), W. *urdd*, is *órd*, *orðd* in Z.: *ní pu libsi intórd-so act ba la amireschhu* (this order was not with you, but with the unbelievers), Z. 666, gen. *uird*, Z. 70. Hence it appears that the word is a masc.

a-stem

¹ Other adjectives formed by this suffix are *rotaide*, “reddish,” Vit. *Adamn.*, and *fiuchaide*, “moist,” “damp,” from *fiuch*, “wet.”

a-stem = *ârda*, and cognate with, but not, like N. H. G. *ordn-ung*, taken from Lat. *ordo*, a stem in n. *Orddan*, a deriv. from this word, occurs in Fiacc's Hymn, v. 25 :—

Asbert [t]orðdon do mache : do crist atlaignthe¹ buide :
Dochum nime mosrega : roratha duit du guide.

He said, "Thy dignity *shall be* at Armagh : to Christ offer thanks :
To heaven thou shalt come : thy prayers have been granted to thee."

The dat. sing *orddai* occurs in Ultan's Hymn to Brigit. Cf. also with *órd* the Gaulish *Ordo*-vices. 944. *Morlach na comla* (gl. *cardo*, hinge), "the *morlach* of the door." I have never met *morlach* elsewhere; shall we read *mér-lach*, and connect it with *mér*, "finger"? 945. *Smeróid* (gl. *carbo*), O'R.'s "*smearóid*, s. f. a burning coal, an ember;" cf. perhaps, W. *marwydos* and Germ. *schmoren*. 946. *Gilla naneach* (gl. *man-go*), "servant of the horses :" in the MS. the article is written along with its subet. (*naneach*), and in Mod. Ir. *nan each* would be written phonetically *na n-each*, but this transportation of the termination of the gen. plur. of the article must be of very recent origin, as in Scottish Gaelic it is preserved at the present day with the *na*. In O. Ir. there can be no question that the final *n* of the longer form "*innan*" was transported to the following substantive beginning with a vowel or medial; but I never find any indication that this was the case with the short form "*nan*."

947-951. *Bruach* (gl. *margo*), *sic* in Z. 28; a word still used by Lowland Scotch curlers; cf. the Gaulish *Ande-brocirix*, *Brocomagus*, Eng. *brink*? 948. *Aodh*, in the Book of Armagh, *Áed*, a man's name, O. Ir. gen. *Áedo*, *Áeda*, *Áido* (connected with the Gaulish tribe-name *Aedui*, for *aidvi*). *Aed*, Z. xxxii. means "fire" (*aed* i. *tene*, Corm. W. *aidd*), and is related to Gr. *αἴθω*, *αἴθος*, *αἴθιοψ*, *ιθαίνεσθαι*, *Hesych.*, Lat. *ædes*, *æstus*, *æstas* (Curtius, Griech. Etymol. 215), Ved. *édha*, m. *édhas*, n. "fuel;" *vridhhi*-form *aidh*, f. or *aidha*, m. O. H. G. *eit*, "fire," Ang.-Sax. *âd*, &c. The name *Áed* is either an i- or an u-stem, I cannot say which: it is formed by *vridhhi*-dation from a root *IDH* = Skr. *indh*, to kindle. The name in question occurs in the following passage from the Book of Armagh, 18 b, 1: *Epscop aed bói isléibti luid duarddmachæ*

¹ Observe this interesting form of the 2nd pers. sing. imper. It also occurs in Z. 840, *atlign-the buide*, and in the Book of Armagh, 178 b, 2: *nutasigthe* (*nu-t-asigthe*) *du gallau* (gl. *calcia te gallicas tuas*), which gloss should have been cited *supra*, No. 72. Compare the Mid. Ir. forms *notgebtha* *darahési ol pátraicce*, "put thyself in his place, said Patrick."—Pref. to Fiacc's Hymn. *Galibhi cloich isin tailm, a Loig!* "Put a stone into the sling, O Loeg!" Seirgl. Conc. Dr. Lottner regards these forms as taken from the 2nd pers. sing. of the secondary present, which in the indic. ended in *-the* (*noscomalnithe*, Z. 1054, gl. 29).

duarddmachæ birt edoct eusegéne duarddmachæ dubbert segene oitherroch aidacht duáid 1 adopart *ded* aidacht 1 achenél 1 a eolis dupátrice cubbráth Fáccab *ded* aidacht la conchad luid conchad du art machæ contubart fland feblæ acheill dóo 1 gabsi ca-deassin abbaith. “Bishop Áed was in Sléibte (Sletty): he went to Armagh: he gave a bequest to Segéne of Armagh. Segéne gave another bequest to Áed, and Áed gave a bequest and his race and his church to Patrick for ever [lit. “to the Judgment”]. Áed left a bequest with Conchad. Conchad went to Armagh. Fland Feblae granted his church to him, and he himself (cadessin = fadessin) took the abbey.” Coilboth mac oingusso maic eogin, brecán mac *aido*, *ibid.* 18 b, 2. 951. *Plout* (gl. uato) seems for *Plait* (gl. Plato).

952-956. *Grion* (gl. Apollo, *infra*, gl. sol, gl. Pean, gl. Titan), sun = grénâ, gen. sing. gréne, gréine, a fem. à-stem, and possibly connected with the name of the Gaulish Apollo, Grannos, which Dr. Siegfried compares with the Vedic ghrans, or ghransá, m. “sun-glow, sunshine, light.” This is referred by Böhlingk and Roth to the root ghar, whereto also belong Skr. gharma, “heat,” ghrñi, “sun;” θερμός, fervere, Ir. garaim, and Eng. warm. The Gaulish Grannos appears in many Latin inscriptions along with Sirona (= Σελήνη? or perhaps, with Glück, goddess of long life, Ir. sír, W. hir); cf. also Apollini Granno Mogouno, with which Dr. Siegfried has compared Skr. maghavan, gen. maghónas, an epithet of Indra, &c. As to—953. *Duine* (gl. homo), W. dyn, Corn. den, and—954. *Nemduine* (gl. nemo), v. *supra*. 955. *Ogh* (gl. virgo) = ógâ, is apparently connected with óg integer, óge integritas, virginitas, Z. 28, and occurs in Ultán’s Hymn in praise of Brigit, line 7 :—

Dorodba innunn ar colla¹ cisu
In chroeb com bláthaib, in máthair isu :
Ind fir-ág inmain, con orddain adbail (leg. aidbil?)
Biam sér cech inbaid lam’ nób do laignib.

She has abolished within us our flesh’s taxes,
The branch with blossoms, the mother of Jesus :
The beloved true-virgin, with vast glory—
I should be safe at every time with my saint of Leinster.

The abl. plur. in Colmán’s Hymn, line 48 :

Bendacht for érlam Brigit con ógaib hérenn impe,
A blessing on Patron Brigit with Ireland’s virgins around her !

Sometimes

¹ Note here an instance of the governed preceding the governing substantitive.

Sometimes in the nom. sing. the ó is resolved, and we find *uag*, gen. *uaige*: *feil mår Muire uaige* (the great festival of Mary the Virgin), *Féilire Oingusso*, May 3. 956. *Slataidhe* (gl. latro), apparently from *slat* (gl. virga), *v. supra*. Gael. *sladaidh*.

957-966. *Bretnach*, from Bretan (Colman nam *bretan*, *supra*, No. 909), for Brettan = Britt-ana. Zeuss thinks that O. W. *brith* (gl. pictus) is connected with this name, W. *th* arising from *tt*. But W. *th* may also represent an original *ct*. Cf. O. W. *setinet* *bronn-breithet*, “volucria pectore variegata,” Z. 1087, and O. Ir. *mrecht*, *varius*, *mrechtrad*, *varietas*, *flmrechtrad*, *multa varietas*, Z. 822. The following forms connected with a word so famous as *Briton* will probably interest: D. M. Phileti *Brittas* (Mommesen Röm. inschriften der Schweiz, 124). *Com-bretonium* (Glück, 66). *Marti Britouio* (Orelli, No. 1358). *Matribus Brittis* (from *Britteburgum*, in Bavaria, Orelli, 2094). The Greeks write *Bpertravia*, *Bpertravoi* = W. *Brython*. 958. *Fáith bréagach*, lit. “lying prophet,” O. Ir. *brécach*, from *bréc*, a lie, acc. s. *bréic* *dolum*, Z. 79, *breic*, gl. mendacium, Z. 23; *im brecairecht* (gl. in astutia), Z. 580. 959. *Fiadhnaise*, in Z. *fiadnisse*, a neut. ia-stem, “witness, testimony,” root *vrd*, gunated; cf. *nuiadnisse* (nouum testamentum), Z. 823, 824, for *nuiadnisse*. *Fiadh* = W. *gwydd*. As to—960. *Comtrom* (gl. par), and—961, 962. *Egcomtrom* (gl. impar, gl. dispar), *v. supra*, No. 903. 966. *Bainne* (gl. lac), milk, occurs in Cormac v. Arg, and is probably connected with *banna* “drop” (*ni contesbad banna ass*, Brogan, l. 88), and the Corn. *banne*, gl. *gutta vel stilla*, Bret. *bannec'h*, Z. 1119, from *bann*, a jet?

967-976. *Sgadan* (gl. allec), in Corm. *scatan*, is a herring, W. *ysgadan*, cf. Eng. *shad*, N. H. G. *schade*; probably a foreign word. 968. *Mil* (gl. mel), honey, cf. Lat. *mel*, *mellis*, for *melt-is*, Gr. *μέλι*, *μέλιτος*, Goth. *milith*: Mod. Ir. gen. *meala*, a fem. i-stem, W. Corn. and Bret. *mel*. Neither in Irish nor in Greek does the *l* stand for *d*; cf. *meadh* = W. *medd* = *μέθυ*, Skr. *madhu*, O. H. G. *metu*, Lit. *med-u-s*, “honey” (in the Mid. Ir. *mesce*, “drunkenness” (= *med-scia*), *d* has been lost). 995. *Domblas de* (gl. fel), lit. “bitterness of the liver;” *do-mblas*, opposite of *so-mblas*, gen. *sombblas*, “sweetness, sweet,” which occurs in the Ir. Nennius, 196, *tipra uisce somblas i taeb in corainn*, “a well of sweet water in the side of the Corann;” *blas* = W. *blas*, “taste;” the -*m*- perhaps for -*imm*. As to *de*, *v. infra*, No. 1032. 976. *Ainmids* (gl. animal), beast, brute; hence *ainmidheach*, brutal, brutish, O'R. 977. *Salann* (gl. sal), salt, *sic* in Z. 740, acc. sing. *dinchloich dorigne saland* (leg. *salann*), “of the stone she made salt,” Brogan’s poem on Brigit, 40: *sailti*, “salted,” Lib. Hymn. ed. Todd, 20; cf. *ðλι* (masc.), *sal*, *säle*, Goth. and Engl. *sal-t*, Lett. *sahls*, Slav. *solü*. “In Greek,” says Lottner (Zeits. vii. 24), “*ðλι*, as is well known, also means ‘sea’ [it is then feminine], and is radically connected with *ðλλομας* [from *σάλιομας*], Lat. *salio*, which we find again

in

in Sanskrit in the forms *sal*, *sar* (sr), 'to go.' Thence *salila*, 'water,' *sarit*, 'river,' *saras*, 'lake' = $\delta\lambda\omega\sigma$. Hence it clearly results that water is denoted by all these words as the 'bounding, leaping, billowing,' just as this meaning also lies in the Greek $\sigma\delta\lambda\omega\sigma$, Lat. *salum*, 'the (leaping) sea-flood.' The passage from this fundamental idea (*grund-emechauung*) to that of the 'salty,' could only take place on becoming acquainted with a great salt sea. And so there can be no doubt that the European peoples were still unsevered when they reached the sea, whilst the primeval abodes (*ursitze*) of the stem lay remote therefrom;" W. *halen*, Corn. *haloin*, *halein*, Bret. *hal*, *halen*, *holen*; Z. compares the Gaulish name *Salusa*.

979-981. *Céroaill* (gl. *cervical*), and no doubt taken from the Latin, which, of course, is from *cervix*, neck or nape. Note the lengthening of the *e*, produced by way of compensation for the loss of the *r*, and cf. futures like *taiccerá*, *dogéna*, *asbéra*, *dobérat* (Z. 1126), for *taiccerfa*, *dogenfa*, *asberfa*, *doberfat*. 980. *Antbal* (*Annibal*), *Ainm duini*, "nomen hominis." 981. *Comairleach* (gl. *consul*), from *comairle* *consilium*, *v. supra*.

982-986. *Easpog* = O. Ir. *epscop*, from *episcopus*; cf. O. W. pl. *escip*, Z. 684, Corn. *ispak*. 983. *Innarbtach* (gl. *exul*) = *indarbtach*, *v. supra*. 984. *Furachair* (gl. *vigil*). 985. *Nomfuirreachair*, "unwary." O'R. has *furachar*, "watching, watchful, wary;" Gael. *furachail*, careful, *furachras*, vigilance. Cf. W. *gwarchad*, "a guarding," *gwarchadw*, "to watch," *gwarched*, "to ward, to watch," &c. 986. *Glecaire* (gl. *pugil*), cf. O'R.'s *gleic*, "wrestling, jostling, combat, conflict, contest;" Gael. *gleach-dair*: *pugil* is glossed by *cuanene* in Z. 27.

987-996. *Neimhni* (gl. *nil*, gl. *nul*), leg. *neimhni*; *nem*, *nemh*, is a mod. form of the O. Ir. *neb*, *neph* (pronounced *nev*?), and *ní* is a thing: cf. do *nephni*, gl. ad *nihil*, Z. 830. The acc. sing. *ní* occurs in Z. 584, 586; and the nom. (or perhaps the acc.) pl. in Z. 442; na *ní* *ararogartsom* (res quae mandavit). This is one of the stems in *t* (like Hí, "Iona," lit. "humilis") noticed in the *Beitr.* 462. 991. *Ainm* (gl. *nomen*), name, W. *enw*, has been noticed *supra*. It may here be further observed that *ainm* seems = $\hat{a}gn\hat{a}mant$ = Gr. $\delta\cdot\nu\mu\sigma\tau$, the -gnāmant, -νοματ being the Lat. *gnomen* in cognōmen, agnomen (for ad-gnōmen)¹. If, however, *ainm* was originally an *ant*-stem, it is, so far as I know, the only one in which the *t* has been medialized, and then assimilated

¹ It is well known that the Gr. stems in *ματ* represent Skr. bases in *man*, Latin, in *men*. To identify these we must assume a common prototype *mant*. Curious, if a trace of this prototype be preserved in the second *n* of *anmann*.

assimilated to the preceding *n* (cf. *clann*, *cland* = W. plant). At all events, in the oldest Irish, *ainm* is a neuter *ann*-stem, and thus declined:—

	Sing.	Dual.	Plur.
N.	<i>ainm</i> (n̄)	dá <i>nainm</i>	<i>anmann</i>
G.	<i>anma</i> , <i>anmae</i>	dá <i>anma?</i>	<i>anmann</i> (n̄)
D.	<i>anmaimm</i>	dib <i>nanmannaib</i>	<i>anmannaib</i>
Acc.	<i>ainm</i> (n̄)	dá <i>nainm</i>	<i>anmann</i>
Voc.	<i>ainm</i> (n̄)	a dá <i>nainm</i>	a <i>anmann</i>

992. *Romainm* (gl. *prænomen*), W. *rhagenw*, and—993. *Comainm* (gl. *cognomen*), W. *cyfenw*, are compounds with *rem*, *com*. 994. *Twighe* (gl. *stramen*, i. e. *stratum*), “straw-thatch,” O’R.; cf. W. *to*, pl. *toau*, “layer, roof,” toad, “roofing,” Z. 163, 874; *comtoou*, gl. *stemicamina*, Z. 291; cf. the Gaulish names *Togirix*, *Togidia*, *Togiacus*, *Τογιδονυμος* (leg. *Τογιοδονυμος?*), *Togius*, *Togitus*, &c., and O. Ir. *Toignire*, Book of Armagh, 2 a. 995. *Didin* (gl. *tegimen*), O. Ir. *dītiu*, g. *diten*, v. *supra*. 996. *Arson anma* (gl. *pronomen*), a pronoun, lit. “in lieu of a noun.”

997–1001. *Sidhan gaeithe* (gl. *flamen*), “a blast of wind,” leg. *sidan* g., and cf. Gael. *seideag*. 998. *Soille* (gl. *lumen*), v. *supra*. 999. *Sruth* (gl. *flumen*, gl. *pluui-nar*, No. 1042), a river, gen. *srotha*, *srotho*, W. *ffrwd*, in O. Ir. a masc. u-stem. Pictet compares Skr. *srotas*, river, from *sru*, *fluere* (from *sbhrav?*). Cf. the Gaulish river-name *Φρούρις* (*Frutis*), as Glück, 35, reads Ptolemy’s *Φροῦρις*. Cf. also the Gr. r. *ρύ* in *ρέω ρεύ-σω*, *έ-ρρύην-ν*, *ρεῦ-μα*, *ρύ-τος*, &c. Lat. *ru-o*, *riv-us*, *ru-mis* (*mamma*), Lith. *srov-e*, *srav-a*. Curtius, G. E. i. 318, 319. The O. H. G. *strou-m*, Eng. *stream*, have a *t* which I do not understand. 1000. *Tairsech* (gl. *limen*), threshold; so in Cormac: *tdairsech*, O’R., perhaps a deriv. from the prep. *tara*, Skr. root *tar*, to stride over or across, an old participle of which Bopp finds in the Lat. trans: cf. W. *trothwy*, and *traws*, *tres*; Bret. *treñzou*, from *treñz*. 1001. *Sliseog* (gl. *polimen*), Gael. *sliseag*, “a chip, shaving;” cf. the Eng. “slice.” The glosser seems altogether to have mistaken the meaning of *polimen*.

1002–1006. *Filidecht* (gl. *carmen*), v. *supra*, No. 1. 1003. *Sluagh* (gl. *agmen*) = *slôga*, W. *luu*, Corn. *luu*: so in Z. 27, who justly compares the Gaulish (*Belgio*) *Catuslôgi*, “battle-hosts.” He also compares *λόχος*, a troop, which seems a different word from *λόχος*, an ambush, childbed. Dare we compare O. H. G. *slahan*, Eng. *slay*, *slighter*? 1004. *Sbruileach* (gl. *fragmen*), in O’R. *spruileach*, “a small scrap, crumbs, fragments, offal,” cf. W. *ysbwrial*. 1005. *Maróg* (gl. *trolliamen*). I now feel convinced that *maróg* (Gael. *marag*, “gut of an animal,” “sausage,” “pudding”) is the modern form

form of *maróc*, gl. *iolla*, i. e. *hilla*, *supra*, No. 55. *Trolliamen* is obscure to me. 1006. *Blonaco* (gl. *odomen*, i. e. *abdomen*), the same as *Blonac*, which *glosses* *arvina*, No. 236. So in A. S., we have the same word for lard and paunch. *Blonac* : W. *bloneg* : : *seboco* : *hebawg*. Perhaps the *cc* (W. *g*) stands for *ancā*. Cf. the Gaulish derivatives in *anco*, *enco*, *inco*, *unco*, Z. 773, 774.

1007-1011. *Mullach* (gl. *culmen*), *v. supra*, No. 838. 1008. *Rind* (gl. *cacumen*), frequent in Z., nom. s. *ar rind-siu*, 254, generally a neut. i-stem, gen. s. *renda*, *rendo*, acc. *frisa rind*, Z. 236, nom. pl. n. *rind*, Z. 257: *na rind astoidet* (gl. *signa radiantie*), but *renda* (masc.) in Adamnán's Vision (early middle Irish): *Isat lána renda nime ocus red-landa ocus firmamint ocus ind uli dál don uallguba dermair dogniat anmanna na pec-dach fo lámaib ocus glacaib inna námut nemmarbdasin*, "Full are the constellations of heaven, and the stars, and the firmament, and the whole world of the mighty lamentation which the sinners' souls make under the arms and hands of those immortal enemies." The following is a paradigm of the O. Ir. declension of neuter i-stems:—

NEUT. i-STEM.

Stem, *fissi*.

Sing.	Dual.	Plur.
Nom. and Acc. <i>fiss</i>	<i>dá fiss</i>	<i>fess</i>
G. <i>fessa</i> , <i>fesso</i>	<i>dá fissē</i> ?	<i>fisse</i> (n)?
D. <i>fiss</i>	<i>dib fissib</i>	<i>fissib</i>
V. <i>a fiss</i>	<i>a dá fiss</i>	<i>a fess</i>

Rind is always rendered *signum coeleste*, *constellatio*, by Z., and unquestionably this must be its meaning in "ainm *renda*, gl. *pisces*," Z. 255; but its primary meaning seems "point," "mark" (cote in *rinn*, gl. *ubi* . . . *aculeus*? Z. 361, where note the *masc.* article, in *dá orrend*, gl. *stigmata*, Z. 254, and in this sense it is connected with the verba *torinther*, Z. 595 (leg. *torinder*); *dofoirnde*, Z. 974; *tóirndet* (do-fo-rindet), *dofoirndet*, Z. 433, significant, *tororansom*, gl. *signavit* (do-fo-ro-rand-som), Z. 854; *trimirothorndiussa* (gl. *transfiguravi*), Z. 850 (where the *d* of the root is dropt or assimilated: in *dofoirde*, *dofoirdet*, Z. 56, the *n* of the root is lost). Hence it came to mean "the point of a weapon," "a headland" (W. *rhyn*), "the top of anything," "a star." 1009. *Sil* (gl. *semen*), W. *hil*. (There is another Welsh form, *sil*, where the *s* is unexplained.) Z. compares the names *Silo*, *Silus*, *Silius Italicus*. 1010. *Em-nad* (gl. *geminen*, a doubling), O'R.'s *eamhnadh*; cf. *emon*, "a couple, twins," Corm. Mac na trí *findenna*, "son of the 3 fair twins," *Seirglige Conc.*, *Atlantis*, ii. 386; mat anmann

anmann adiechta *emnatar*, and is écen comacomol hi suidib ("if nouns adjective are doubled, there a conjunction is necessary between them," lit, *in* them), Z. 671. Cf. Skr. *yama*, "twins," unless we regard (e. g.) *emnatar* as an early corruption of *geminantur*. 1011. *Ara* (gl. *ren*), O. Ir. *áru*, gl. *rien*, Z. 20, gen. *áran*, W. *aren*, pl. *eiryn*, Corn. *aeran* (Lat. *rien*, *rēnes*?).

1012-1016. *Sealg no dreassan* (gl. *plen*, the spleen) would be in O. Ir. *selg* no *dressan*, but I have never met either gloss elsewhere, except in O'R. (who has *sealg*, but not *dreassan*), and in O'D. Gram. 397, "mór cosmhailius risint seilg," "great resemblance to the spleen." *Selg* (Bret. *ffelc'h*) seems to stand for *s(p)legā*; cf. *σωλά(γ)χ-νο-ν*, *σπλήγν*, Skr. *plihaṇ*, Lat. *lien*. 1014. *Int-inne iachtarach* (gl. *lien*), the milt or spleen, certainly a blunder, for the Irish words mean "the lower gut"—*inne*, "a bowel, entrail," O'R., *iachtarach*, an adj. from *iachtar* (O'R.'s *iachdar*), the lower part of anything, O. Ir. *ichtar*, Z. 147 n., 592, which seems connected with the prep. *is*, "infra." The suffix *-tar* (as in *echtar* = W. *eithyr*, *uachtar* = W. *uthr*, &c., Z. 823) seems identical with the Skr. comparative suffix, *-tara*. 1014. *Slind* (gl. *pecten*) a weaver's reed or sley, so Z. 723. 1015. *Cruitire* (gl. *lyricen*), *v. supra*, No. 5. 1016. *Sdocaire* (gl. *tubicen*, a trumpeter), from *sdoc*, a trumpet, O'R., Gael. *stoc*, "trumpet," "sounding-horn."

1017-1030. *Tédairs* (gl. *fidicen*, lute-player), from *téd*, Gael. *teud*, string of a musical instrument, in O. Ir. *tét*, gl. *fidis*, Z. 79 = W. *tant*, pl. *tannau*, Skr. *tantu*, pl. *tantavas*, Skr. *r. tan*, Lat. *ten-d-o*, *τάννυμαι*, *τάννω*. The *n* of this root seems preserved in *seim-tana*, gl. *exilem*, Z. 23, cf. Eng. *thin*, *tauv*, *tenuis*, &c. 1018. *Gilla adhairce* (gl. *cornicen*, horn-blower), lit. "lad of [the] horn;" *adhairce*, gen. sing. of *adharc*, "horn, trumpet," O'R., whence the dimin. *adercéne*, Z. 282, and the adj. *adarcdae*, gl. *corneta*, Z. 780; cf. also *adircliu* (gl. *cornix*), Z. 727. 1019. *Séideadh* (cf. *seidedh* *gáithe*, *supra*), "blowing, blast," O'R. 1020. *Muirduchu* (gl. *siren*), lit. sea-music? The nom. pl. occurs in a passage from Keating, cited in O'D. Gr. 177: trialluid for *muir agus teagmhaidh murdhuchainn dóibh*, "they put to sea, and sirens met them;" cf. *duchann*, "i. e. *ceol*, music," O'R., with which our *-duchu* seems connected: cf. also W. *dyganu*, "to chant." Siren is glossed by *muirmóru* in Z. 28 = W. *morforwyn*, "sea-girl" (*morynyon* *puellæ*), Z. 202. 1029. *Mucc mara* (gl. *delphin*), lit. "pig of [the] sea" (cf. W. *morhwch*, Corn. *morhoch*, Bret. *morhouc'h*, lit. *sus maris*), *mucc mora*, gl. *dolphinus*, Z. 1114; cf. *muccfoil*, gl. *hara*, Z. 198: *mucc* = W. *moch*, and cf. *meichat*, *meichiat*, "swineherd," Z. 106, 806, and the Gallo-Latin inscriptions, DEO. MERCVR. *MOCCO* (Muratori, i. 51, Orelli, 1407) MAR. ET *SVI*, MER. ET *SVI* (de Betouw, *De aris et lapidibus ad Neomagum et Santonum effossis*, &c.

&c., Neomagi, 1783). 1030. *Colach* (gl. cayn) is explained “incestuous, impious, wicked.” It occurs in the gen. sing. masc. in a citation from Leab. Breacc. (Petrie, R. T. 369): ba mó̄r tra diumus ̄ adcl̄os, ̄ bocasach in r̄ig *cholaig* (leg. *colaig*?) sin, and its root occurs in Patrick’s Hymn, where Patrick speaks of cech fiss a *rachuiliu anmain* duini, “every knowledge that hath depraved man’s soul.” Cf. *cuil* (gl. *piaculi*), Muratori, *Antiq. Ital.* iii. 891, *cuilech* (gl. *prostibulum*, Z. 431, gl. *profanus*, Z. 834), *cuiligidim* (gl. *prosto*), Z. 431; *ærchuilecha* (gl. *tam nefarii ausus*), Z. 838; W. *ewliawg*. 1030. *Dealrad* (gl. *jubar*, *radiance*, *splendour*, *brightness*), Gael. *dealradh*, masc.

1032-1036. *Aē* (gl. *hepar*, *liver*), leg. *ds*, gen. sing. *supra*, No. 975, gen. pl. in Gael. *dinean*, O. Ir. óa (gl. *jecur*), Z. 28 = W. *afu*, Corn. *aui*, Bret. *avu*, may all, notwithstanding their great dissimilarity, be connected with *ȝrap*, *jecur*, and Skr. *yakrt*. 1033. *Brōcc* (gl. *sutolar*), a shoe, “brogue,” in Hiberno-English, is the W. *brycan*, where I do not understand the *c*; Gaulish *bracca* seems Bret. *bragez*. 1034. *Ichtar na comladh* (gl. *lar*), “the lower part of the door.” 1036. *R̄i* (gl. *Cæsar*), a king = O. Ir. *r̄ig*, a masc. g-stem, and thus declined:—

Sing.	Dual.	Plur.
N. r̄ig	dá r̄ig ¹	r̄ig
G. r̄ig	dá r̄ig	r̄ig (n̄)
D. r̄ig, r̄i	dib r̄igaib	r̄igaib
Acc. r̄ig (n̄)	dá r̄ig	r̄iga
Voc. a r̄ig	a dá r̄ig	a r̄iga

The word occurs frequently in Gaulish proper names: nom. sing. *reix*, *r̄ix* (= *r̄ig-s*, n. pl. *r̄iges*, cf. Lat. *rēg* (*rēx*), Goth. *reik-s*, Skr. *rāj*, *in samrāj*, *svārāj* (Kuhn, Ind. Stud. i. 332)).

1037-1041. *Sruth*, a river, v. *supra*, No. 999. 1038. *Ith in arba* (gl. far, spelt, meal, grits). *Ith*, gen. etho, *etha*, Z. 15, differs from *íth* (gl. *puls*), Z. 26 = O. W. *iot* (gl. *puls*), Z. 60, now *uwd*, Z. 1122, Corn. *iot*. *Ith* (O. W. *it-laur*, gl. *area*, now *yd*, Corn. *hit*, Z. 1109) has been compared by Kuhn (I. S. 358) with O. N. *aeti*. *Arba*, O’R.’s *arbhā*, corn, perhaps connected with W. *erw*, “acre,” Lat. *arvum*. 1039. *Srón* (gl. *naris*), a fem. à-stem, acc. s. *sróin*, *supra*, *srónbennach*, gl. *rhinoceros*, Z. 28. *Srón* glosses *nasus*, Z. 28, and, like W. *ffroen*, seems to have lost a guttural before

¹ Cf. O. W. *dou r̄ig*, Habren, “duo reges Sabrinae,” Z. 157.

before *n*: cf. Corn. *fruc*, Z. 89, where Norris would read *frūc*, Gr. *πύγχος*. The *s* in the Irish form is put for *f*, as in *arian*, W. *ffrwyn*, Lat. *fraenum*, &c., and the resemblance of *arón* to *arenim* (gl. *sterto*, Z. 14 = *sternuo*, *πτάρνυματ*) is therefore accidental. 1040. *Lenmunach* (gl. *sequester*), from *lenamain*, O'R.'s *leanamhain*, "following, pursuing." The root *len* in Z. 1022, gl. 14: *lenaid* *din* *gutai* *thoisig*, gl. *ex superiore pendens vocali*, Z. 1051, gl. 25, *ar mad* *peethad* *inti* *for a taibre grad*, *lenit* a *peethe* *dindí* *dobeir an grád*, "for if he be a sinner on whom thou conferrest a holy-order [lit. a degree], his sins depend from him who confers the order" (1020). 1041. *Sbor an eich* (gl. *calcar*), lit. spur of the horse; *sbor*, perhaps not from the Eng. spur. Cf. W. *yspar*, *yspardon* (*épérion*), Bret. *spern*, "thorn." *Eich*, gen. sing. of *eoh*.

1042-1046. *Sruth* (gl. *pluvinar*), *v. supra*. 1043. *Clár casta* (gl. *torcular*, a wine-press or oil-press), lit. a board of twisting (a mangle?), *clár*, *v. supra*; *casta*, gen. of *casad*, O'R.'s *casadh*, "a bending, twisting," &c. 1044. *Buaille dam* (gl. *bostar*, a cow-house), *buaille*, gl. *vaccaria*, *supra*; *dam*, "ox," *v. supra*. 1045. *C. grindi foilce* (gl. nectar), I cannot explain, unless the Irish be put for *c[eannach] grinde no foilce*, "reward of baptism, or washing." I am indebted to C. for the following curious glosses: *Biathad grinde no orinde* i.e. *biadh cretme* i.e. *bathais* i.e. *log in baistithi* (H. 2, 15, MS. in the Library of T. C. D., p. 61, b), "food of belief, i. e. baptism, i. e. the reward of the baptized one." *Crinne* i.e. *ainm do baisti*, *ut est biathad crinne* i.e. *logh na baisti intan imlinn* γ *imbiadh doberar* i.e. *ó ní* is *credentibus bautisum* [i.e.] in *baithis creidmedhe* (O'Davoren's Glossary), "a name for baptism, *ut est* 'biathad crinne,'" i.e. reward of the baptism when much ale and food are given, i.e. since there is *credentibus baptisma*, i.e. the baptism of believers." With *foilce* cf. *folcaim*, gl. *humecto*, gl. *lavo*, Z. 78, Gaulish *Volcatius*, *Volcæ*, Z. 66, W. *golchi*, *lavare*, Z. 151. 1046. *Athair* (gl. *pater*), O. Ir. *athir*, is declined *supra*, No. 3, and has, as before observed, lost the initial *p* (the root is *pâ*, "to protect, to support, to nourish"): hence *aitherrechtaighe* (gl. *patronymicum*), Z. 972. Welsh has lost the word corresponding with *athair* (W. *tad* = Skr. *tāta*, *carissime*). The Breton *compizrien* (*compates*) is, perhaps, a loan-word, but cf. W. *athrach*, "relationship," *cysfathrach*, "affinity" (ach, "pedigree").

1047-1051. *Bráthair* (gl. *frater*) = brother, O. W. *brawt*, pl. *brodry*, Corn. *braud*, *broder*, declined like *athir*, and found in all the Indo-European languages; Skr. *bhrâtr* (acc. *bhrâtar-am*), Zend. *brâtar*, *et v. supra*, No. 570. The root, according to Bopp (Gloss. 253), is uncertain. Prof. Max Müller, however, says that "the original meaning of *bhrâtar* seems to have been he who carries or assists" (*Oxford Essays*, 1856, p. 16). In accordance with this view we may suppose *bráthair* to stand for an original

original bhrâtar, root bhrâ, from bhar (bhr, Ir. **BAR**, *robar-t*, tulit, Z.). In Old Irish this noun in the nom. sing. and gen. and dat. pl. (bráithre, bráithrib) seems to have gone over to the *i*-declension. Cf. the decl. of the Lith. stems dug-ter, mo-ter, gen-ter, seser, Schleicher, *Handbuch der Lit. Sprache*, i. 193. 1048. *Braen aimsire* (gl. imber, rain-shower). *Braen* (leg. bráen) seems bróen, "pluvia," in Z. 41; so in Colmán's Hymn, l. 53:—

In spirut nöeb ronbroena, crist ronséra, ronséna.

The Holy Spirit rain upon us! Christ deliver us (and) bless us!

Braen is explained "a drop" by O'R.; so, Gael. *braon*, and this certainly seems its meaning in Ir. Nennius, ed. Todd, 206: *fofrith fer mórlulcach ind* 1 *braena* *fola derge tairis*, "a great-bearded man was found therein, with drops of red blood over him." It is perhaps radically connected with W. *bwrw*, to cast, to throw: *bwrw gwlw*, to rain. *Aimsire*, gen. of *aimser*, "time," "season," W. *amser*. 1049. *Cularan* (gl. cucumber, cucumber) is *cularain* in O'R.; cf. W. *cylor*, "earth-nuts," Bret. *kéler*. 1050, 1051. *Mi* (gl. September, gl. October), W. *mis*, a month. The gen. sing is *mís*, = *mâ(n)s-as*, one of the few stems in *s* remaining in Irish, if, indeed, there be another. Cf. *mís-tae*, gl. *mensurnus*, gl. *menstruus*, Z. 256; and Skr. *mâs*, "moon," "month," Zend. *mâonh-*, *μήν*, *meis*, Lat. *me (n)s-is* (from *Mâns*, as can-is from *KVÂN*).

1052-1056. *Máthair* and *Bean* have been noticed *supra*, but with respect to *máthair* = *mâtar-i*, I may here quote Prof. Max Müller (*Oxford Essays*, 1856, p. 15): "Among the early Arians *mâtar* had the meaning of maker, from *mâ*, to fashion; and in this sense, and with the same accent as the Greek *μήτηρ*, *mâtar*, not yet determined by a feminine affix, is used in the Veda as a masculine. Thus we read, for instance, *RV.* viii. 41, 4:—*Sâh mâtâ pûrvyám padám*. He, Varuna (Uranos), is the maker of the old place." 1053. *Bean* (gl. mulier), O. Ir. *ben*, must have had some curious irregularities in its declension. I have not yet found all the O. Ir. forms, but the following list will probably prove correct so far as it goes:—

Sing.	Dual.	Plur.
N. <i>ben</i>		mnáa
G. <i>mnáa</i>		ban (n)
D. <i>mnái</i>		mnáib
Acc. <i>mnái (n)</i>	(dí <i>mnái</i> ?) ¹	mnáa
V. a <i>ben</i>		a mná

Here

¹ Dotháest cùchulainn iarsin co tard a druim frisinliic 1 baholc amenma leis 1 dosfuit cotlud fair conaccaí

Here there seem to be three bases: 1°, *bani* (ben) = *gvani*, Skr. *jani*; 2°, *bana* (ben) = *gvanā* = γννή, Boeot. βάνα, Vedic *gnā*, for *ganā*; and 3°, a lengthened form *mnāvā*, for *bnāvā*, for *banāvā* (W. *benyw*, Corn. *mennyw*) = *gvanāvā*. What is the form *bāndā*, “goddesses,” Z. 280? Perhaps a double plural (nom. sing. *bandea*, *ibid.*, gen. sing. *bandeae*, Z. 1029). 1054. *Slinn oriadh* (gl. *linter*, i. e. later), “a brick, tile;” cf. W. *pridd-faen*, *pridd-lech*, lit. “clay-stone,” where *pridd* = *oriadh*. 1055. *Cætharrach* (gl. *puber*) = W. *cedorawg*, cf. W. *caitoir*, gl. *pubes*, Z. 48, *hod. cedor*, “hair of pubescence,” Bret. *kezour*, *pubertas*. 1056. *Úth* (gl. *uber*), *leg. úth*, *gen. útha*, see *supra*, No. 102. I think now that *úth* may have lost an initial *p*: cf. W. *piw*, “dug,” “udder.”

1057-1061. *Docinélaich* (gl. *degener*), *leg. dochinélaich*, from *do*, the particle of quality before mentioned, and *cinélaich*, an adj. formed from *cenél*, as to which *v. supra*. 1058. *Bocht* (gl. *pauper*), gen. sing. masc. ind *aïsso bocht*, Z. 250; dat. pl. *donaib bochtaib*, Z. 823: cf. *boctán*, gl. *pauperculus*, Z. 111, and perhaps W. *byhodawg* (= *boxátáco*?), Corn. *bochodoc*, gl. *inops*, Z. 295. Cf. Skr. *bhiksh*, “to *beg*,” *bhikshu*, “beggar.” 1059. *Sine oichta* (gl. *uber*), if this be what the scribe meant, *sine*, nipple, has occurred *supra*, No. 151, No. 1039: *oichta*, gen. sing. of *ucht*, breast: *v. supra*, No. 812. 1060. *Machaire* (leg. *machairech*?), gl. *campester*, *v. supra*, No. 866. 1061. *Caillteamhail* (gl. *silvester*), from *caill* and *amail* (= *samail*, *samali*), apparently with the insertion of *t* before aspirated *s* (*caill-t-seamail*), as in *mín-t-súilech*, No. 430: however, *coill* makes its nom. pl. *coills* in modern Irish.

1062-1065. *Uachtlanaidhe* (gl. *celeber*), *Uachlan* (gl. *saluber*), have each the peculiar mark which the scribe seems to have placed where he was not sure of the correctness of his Irish gloss. Certainly he was right in putting this mark here. *Celeber* is glossed by *erdaire* in Z.; *saluber* in O. Ir. would be *slán*, *slínech*, or *sláintech*. 1065. *Gruamda* (gl. *acer*), from *gruaim*, *surliness*, Corm. v. *Groma*. Cf. W. *grwm*, Eng. *grum*.

1066-1074. *Etechail* (gl. *volucer*), in O'R. *eiteaccail*, “volatile;” cf. *eite*, quill, feather (= *pettia*?). 1067. *Góithamhail* (gl. *paluster*), cf. *góithlachde* (gl. *paluster*), Z. 41; *isin goithluch* (gl. *in palude*), Z. 822. 1068. *Eithidemail* (gl. *acris*, *leg. alacris*?), *oithidemail* (gl. *alacris*), apparently formed from a personal subst. *eithid*, “goer,”

indamndi [O. Ir. *indimndi*?] *cucaí indalanai brat fáine impe alaili brat corera oficidibail imsude* (“then Cuchulainn went and put his back against the rock, and his heart was low, and sleep came upon him. He saw the two women [coming] towards him—one of them [with] a green cloak around her, the other [with] a red, five-folded cloak round her”).—*Seirglige Concilium*.

"goer," which I have not met, though *cathaim*, "I go," *cathadh*, "going," occur in O'R. With *cathaim* Bopp compares the Skr. r. at, ire. 1069. *Uaidd* (gl. polyan-drium), *πολυάνδριον*, a common burial-place) should probably be read *uaigh*, "graves." 1070. *Errach* (gl. ver), O. Ir. errach, gen. erraig (it luathider gáith *norraig*, "they are swifter than the wind of spring;" Seirg. Cone. *Atlantis*, No. iii. p. 110). This interesting word (stem (v)erraka, for *versaka* ? root *vas*, to clothe) seems to have lost the initial *v*, like *úrde*, *viridis*, W. *guyrdd*, Z. 66, *uisce* = *vad-scia* ? water. *Errach* is derived by Cormac from the Lat. *vér*, but *vér*, though it may come from the same root, is formed differently. *Vér* is = *verer* = *vea-era*, the vowel-flanked *s* becoming *r* as usual, and the thematic *a* being lost, as in *cap* = *Fecap*, and as is usual when *r* precedes it. See Benfey, G. W. i. 309. 1071. *Corp leghas* (gl. cadaver), "a corpse that dissolves" (decomposes, decays); *corp*, gen. *cuirp*, now a masc. a-stem, like W. *eorff*, pl. *cyrff*: both *corp* and *eorff*, no doubt, were originally *s*-stems, but have gone over to the vocalic declension: *v. supra*, No. 812, and seem taken from the Lat. *corpus*. *Leghas*, 3rd sing. pres. relative of *leghaim*, the verbal subst. of which occurs in Z. 580, 614, *illobad et legad* (in corruption and dissolution); cf. also *lechdacha*, liquids (in grammar), Z. 968. *Leigham* (cf. W. *lliaw*, *liiad*) is etymologically obscure to me, unless indeed Bopp be right in comparing it with a Skr. *layāmi*, r. *li* (liquefacere, solvere). As to the forms *legh-as* (pl. *legh-ate*), fut. *leghfas*, pl. *leghfate*, Schleicher, Beitr. i. 503, would regard them as the participles present and future active, only preserved in the nom. form of the sing. and plur. The form in *s*, he thinks, expresses the Lat. *ns* (the loss of *n* before *s* being common in Irish), while that in *te*, in the nom. pl. m. and f., would correspond with the Lat. *nt̄es*. It must, however, be observed that both these forms aspirate: thus, *ar cech duine m̄idus t̄kastar dam* ("against every one that meditates evil to me," Patrick's Hymn): *cid druailnide m̄bes chechtar in da rann*, Z. 472, "quamvis sit corrupta utraque duarum partium:" *bes chuibsech*, Book of Armagh, 17 a, 1. Plur. *foilsigðða phersin* "que significant personam," Z. 198; *bota t̄huicai* "qui sunt electi," Z. 197. Hence, when the practice of aspiration was introduced, these forms must have ended in a vowel, not in *s*; and I follow Professor Siegfried in regarding them as having arisen from the agglutination of pronouns, the relative construction being originally an inverted one. 1072. *Pipur* (gl. piper), from the Lat. 1073. *Sét slighedh* (gl. iter): *int-sensit bite hí cach crfch* (paths that are into every country, lit. boundary), Z. 237. Hence, *sét* appears to have been a masc. a-stem = *senta*. Glück has compared the O. Brit. name *Gabro-sentum*, which in Mod. Ir. would be *Gabhariséd*, "goat-path;" Cf. also W. *hynt*, f. Bret. *hennt*, m. Corn. *eun-hinsic*, just, Z. 145; O. W. *duguohintiliat* (inoedens), Z. 149; *tidoihinto* (?) per avia,

Z. 866. The Irish *séitche* (= *sintaciā*), "wife," originally an abstract noun, like *aipche*, has been referred by Dr. Siegfried to *sét*. So much for Celtic cognates. In Gothic we have "*sinths* m. (Schulze) *Mal*, z. B. in *ainamma sintha, tvaim sintham* einmal, zweimal, vrm. eigentlich Gang, Reise (= *Mal* in mehreren deutschen Sprachen) *gasintha, gasinthja* m. Gefährte, *συνέκδημος*; pl. *genossenschaft, συνοδία*." Dief. Goth. Wörterbuch, ii. 210, 211, where *hynt* and *seud* (= O. Ir. *sét*) are also compared, as well as O. H. G. *sind* (iter, trames), M. H. G. *gesende* (comes), A. S. *gesið*, *sendan*, Eng. *send*, &c. *Sligedh*, gen. sing. of *sligi*, gl. *via, supra*. 1074. *Dealg* (gl. spinter), O. Ir. *delg*, gen. *deilg*, thorn, pin, A. S. *dalc*, has been compared *supra* with Corn. *dele(h)*. It occurs in the St. Gall incantations, Z. 926, imm an *delg* (around the thorn), *manibé an delg* and (unless the thorn be there). Hence, it appears to have been a neut. a-stem.

1075-1079. *Cac gabhar* (gl. *ruter*), "goats' dung" (excrement), leg. *cacc g.* = W. *bach*; cf. Lat. *caco*, Gr. *κακκάω, κάκη*, Skr. *çakṛt*, in the weak cases *çakan*, Lith. *szeku*: the German *kacken* infringes Grimm's law. *Gabhar*, W. *gafar*. As to *gabhar*, v. *supra*, No. 372. 1076. *La oirrthi* (gl. *juger*, an acre) I cannot explain, unless the Irish be for *lá-airthe*, "a day's ploughing" (*airthe*, from *aratio*?), i. e. as much land as can be ploughed in a day; cf. W. *aradu*, to plough. There is probably some blunder in the gloss. 1077. *Nóin* (gl. *vesper*, evening), from the Lat. *nôna* (the third hour before sunset), with change of declension; W. *nawn*, A. S. *nón*, Eng. *noon*, Dan. *noen*. 1078. *Oide* (gl. *nutritor*), O. Ir. *aite*, which occurs in a gloss in Z. 1066, *air-danimmart greim á aite*, "his rearer's influence constrained him." (Note the genitive's identity with the nom., *aite*, not *aiti*. Perhaps, however, *aite* is the gen. plur.) The word also occurs in the Leabhar Breacc Sermon on Brigit, cited by Dr. Todd, Lib. Hymn. 65: *Isé a hathair na noemoigise intathair nemda, isé a mac Isu Crist, isé a haité* in Spirit *nóeb*, "this holy virgin's father is the heavenly Father: her son is Jesus Christ, her nurturer is the Holy Ghost." The non-aspiration of the *t* in *aite* can hardly be explained, except by assuming its original duplication (as in *cruitire* = *crottaria*); *aite* would then represent a primitive *attia*, which may be compared with Skr. *attā*, mother; Lat. *atta*, Fest. Gr. *ἀττα*, Goth. *atta*, father; *aithei*, mother; O. Bohem. *ot.* 1079. *Onoir* = honor, whence it is taken, but with change to the i-declension, as in *preceptóir*, &c.

1080-1084. *Leghtoir* is from the Latin *lector* [lēgo], which would regularly become *lechtóir*: the Irish root *lēg*, read; in *rolég* fanacc, did he read or not? Z. 1434, exhibits a strange lengthening of the vowel: cf. W. *magwyr* = *macēria*. *Lēg* enters into composition: *act arroilgither* (ar-ro-lég-fither) ind *epistolse dūibsi berthir uaib Laudocensibus et doberthar* ind *æpistol scribther do suidib con arlægthar* (= ar-lég-atar) *duibsi*,

duibsi, "when this epistle shall have been read to you, let it be brought from you to the Laodiceans; and let the epistle that is written to them be brought so that it may be read to you." Z. 1044, con arlégidsi, gl. vos legatis, Z. 1044. In legai-s, the 3rd sing. pret., the verb in question seems to have passed over to the ai (é) conjugation :

Inn insib mara torrian ainia, innib adrími,
Legais canoin la german, ised adfiadat lini.—*Fiac. 6.*

In the isles of the Tyrrhene sea he remained, in them he meditated :
He read the canon with Germanus; this histories make known.

Soleghita, soleghta, gl. legibilior, *infra*. The root scríb has also been borrowed, and we find it in what is supposed to be the oldest MS. containing specimens of the Irish language, viz., the Book of Dimma (Library of T. C. D.). Thus, at the end of St. Matthew's Gospel: oróit' dodimmu rodscrib [“pray ye for Dimma who wrote it”] pro deo γ benedictione; at the end of S. Luke's: oroit dodianchridiu diaroscribad [“pray ye for Dianchríde, for whom was written”] hic liber et dodimmu [“for Dimma”] scribenti, amen . . . (Dimma is supposed to have written this A. D. 620). 1081. *Gradh* (gl. amor). Bopp (Glossa. 107) refers this to the Skr. r. grdh desiderare appetere, with which gorte (famine, Goth. gredus, hunger) has been connected *supra*: cf. also O. N. gràd, Eng. greed. 1082. *Doctuir*, from the Lat. *Anamchara*, lit. “soul-friend,” is the beautiful O. Ir. word for doctor, teacher. 1083. *Maisi* (gl. decor)—1084. *Mímaisi* (gl. dedecor), leg. maise, mímaise, et v. *supra*.

1085–1089. *Saethar* (gl. labor), in Z. saithar (n.?), gen. saíthir: is uisse lög a saíthir do chách (just is the reward of his labour to every one), Z. 1051; astorad saíthir do (Book of Armagh, 184 b, top margin), acc. sing. cen saíthar, Z. 251. 1086. *Tés* (gl. calor), gen. tesa, Z. 12 = W. tes, “sun-heat;” perhaps = tepsi, Skr. r. tap. 1087. *Dath* (gl. color), dat. pl. secht müir gloinidi con dathair examlaib in a timchell, “seven chrystral walls, with various colours around it,” Vis. Ad. 1088. *Boltanadh* (gl. odor), cf. ni boltigetar side bolad, “non odorem faciunt hi,” Z. 447. 1089. *Bréntus* (gl. fetor), v. *supra*.

1090–1094. *Dénmusach* (gl. factor) from dénmus, O'R. *deanmas*, an effect, and this from dénum, “to do.” 1091. *Doilbtheoir* (gl. factor) has been noticed *supra*. 1092.

Cennaidhe

¹ The Lat. *orātē*, hibernicised. *Oratio* was also imported: I have not met the nom. sing., which must have been orathe, oirthe (cf. coibse, from confessio), but the acc. sing. *orthais* occurs in the Lib. Hymn., p. 32: Ninine écas dorine innortheisse no fiac sleibte, “N. the sage made this prayer, or Fiac of Slattery.”

Cennaidhe (gl. *emptor*), O'R.'s *ceannaidhe*, "a merchant, any dealer;" *cethrar imorro* *roscennraigim pátraic*, "now four persons purchased Patrick" (Pref. to *Secundinus' Hymn*). 1093. *Didnightoir* (gl. *protector*), O'R.'s *dideanoir*, "protector, guardian," from *dítu*, gen. *diten*, as to which *v. supra*. 1094. *Boe* (gl. *tener*), *hod*. *bog*, "soft, tender, penetrable," O'R., cf. *buigi* (gl. *mollior*), *infra*, Bret. *bouk*, "soft;" hence the Engl. "bog."

1095-1099. *Figidóir* (gl. *textor*), *figheadóir*, O'R., "a weaver," from the causal verb *figim*, I weave, Corm. (W. *gwau*, *gwëu*, Bret. *gwéa*, to weave). Bopp (Gloss. 335) refers to the Skr. r. *vé*, *texere*, *suere*, and compares Lat. *vieo*, Gr. *τί-πνον*, Lith. *udis*, *textura*; see also Diefenbach, G. W. i. 148, 431; Benfey, Gr. W. i. 287. To the Engl. "weave," web, O. H. G. *web-an*, &c. (see Curtius, G. E. i. 261), we cannot yet quote the corresponding forms in Old Irish and Welsh. 1096. *Triallatbír* (gl. *nitor*, *attempter*). The stem from which this noun is formed occurs in the Lib. Hymn. (pref. to *Fiacc's Hymn*): "dental *trial* [mo] *berthasa*, ol Dubthach, con accadar Fiac, "Let an attempt be made to tonsure me," said Dubthach, "so that Fiac may perceive it." 1097. *Fliuchidect* (gl. *liquor*), from *fiuchaide* *humidus*, Z. 272, *v. supra*. 1098. *Cumdaughtbír* (gl. *conditor*), cf. *cumtach*, *adficatio*, Z. 229, 777, 1046. 1099. *Maigister* (gl. *retor*, leg. *rector*), from Lat. *magister*.

1100-1104. *Senbír*, from the Lat. *senior* (which would, I think, more regularly have become *sinóir*); W. *henwr* = *hen-gwr*, a Gaulish *senoviro-s*. 1101. *Eistidóir* (gl. *auditor*), cf. O'R.'s *eistim*, "I hear;" by metathesis for O. Ir. *étaimm*, cf. *héitsidi* (*auditores*), *eítset* (*audiunt*), Z. 23, 87; *foétsaider* (*subintelligitur*), Z. 34; *foétsacht*, *subintellectio*, Z. 771: the preservation of the *t* suggests the loss of an *n*. 1102. *Croidhe* = *cradia*, *crido*, in O. Ir. an *ia*-stem, neuter like Skr. *hr̥daya*, Zend *zeredha-ya*, Goth. *hairtô*, and Slav. *sr̥dīce*, while Gr. *καρδία*, and Lith. *szirdis*, are fem. The gen. and dat. of *cride* occur in the following gloss from Cormac: *Toro*, i. e. *nomen do chridiu ut etan dixit*. *Ni fó in dam dom mo thuireo i. mo chridi im chliab cofl forerith*. " *Torc*, i. e. a name for the heart; as Etan said, 'not good is the throbbing of my *torc*, i. e. of my heart in my bosom which is trembling.'" Cf. also *luathchríde*, gl. *cardiacus* in the Leyden codex of Priscian; *Dianchríde*, *supra*, No. 1080. What is the *orid* in *fomchrídichfidersa* (gl. *accingar*), Z. 475; *fochrídigedar* (gl. *accingit*), Z. 476? Perhaps we may connect with this *oris*, gen. *oresa*, a girdle: Bret. *dar-greiz*, "the girdle or the middle of the body." *Croidhe* is always spelt *cride* in Z. (the *o* in *croidhe* being introduced to mark the broad pronunciation of the *r*). I know not if W. *craidd*

¹ F6 (*e* being lost between vowels, and *aw* becoming *ə*) = Skr. *vasu*, Zend *vâhu*.

craidd were ever a stem in ia. 1103. *Fairgo* (gl. equor), *v. supra*. 1104. *Marmur*, marble, from Lat. *marmor*.

1105-1109. *Ainmidh* (gl. castor), an animal. 1106. *Ad*, hoc ador *ad* should, perhaps, be read (as O'D. suggests) hoc ador *torad*: *torad* is "fruit" in O. Ir., dat. sing. *torud*, Z. 231. 1107. *Ughdur* (gl. autor), from *auctor*: cf. O. Ir. *augtortas* = *auctoritas*, W. *awdur*. 1108, 1109. *Maisi*, *Mtmaisi*, *v. supra*.

1110-1112. *Cusimneach* (gl. memor), co-m'n-ech. 1111. *Micuimneach* (gl. im-memor), root *MAN*, as to which *v. supra*: cf. *ní cuman* lim, gl. nescio; *cuimnigedar* (gl. *reminiscentis*), Z. 843. 1112. *Tecoisce* (gl. doctior), cf. *tegaisge*, *supra*, would have been in O. Ir. *tecaisciu*. The *-iu*, *-as* in the O. Ir. comparatives from *iús*, and this from *iás* = Skr. *tyāns* (strong theme), O. Lat. *-iōs*, Goth. *iza*, Gr. *τιν*. The *nis* (spelt *nias*, *nis*, *niis*, *infra*) preceding the adj., *is* = *ní is*, *ní as*, "a thing which is," *is*, *as*, being, as I conjecture, respectively the third sing. indic. of the roots *as*, *Ás*, the principal fragments of which remaining in O. Ir. are as follows:—

Sing.	Plur.
Pres. indic. 1. am, amm ¹	ammi (n) ²
2. at	adib ³ , ada
3. is, it ⁴	hit, it
as, at	(at)
Pres. subj. 3. asu, aso	atu.

Impersonal Flexion.

1. ismé, asmmé ⁵	issniani
2. istú	ississi, itsib.

I cannot explain these forms solely by the root *as* and the active voice. The *átmáne*-forms of *as* given by the grammarians are fictions. One is therefore thrown upon the root *is* and the middle voice, of which last there are, I think, clear traces in the Celtic dialects.

¹ Arnamtonnad *sdímm* (= *na + amm*) in *duine*, Z. 702.

² *Amni* *néulig*, Z. 252.

³ *Adib* *óis* *muintire*, Z. 478; *adib* *strab do dia*, *ibid.* *Adib* *treasich*, Z. 252. Before *as* the *b* is assimilated: *adimmaice*, Z. 251. What is the form *abi* in Z. 1043, gl. 18: *quasi dixisset abi mogasi dam atá far cóimdui in nim*, "as if he had said that ye are servants: your lord also is in heaven?" A misreading for *adil*, i. e. *adim*?

⁴ *Itaib* *ata chomarpi*, Z. 894: *ithé ciatu ruchreitast*, Z. 570: *rofess út fás infenechus icondelg ferb* *ndé*, "it is known that the Fenechus is void in comparison with the words of God," Corm. v. *Ferb*.

⁵ Z. 434, *-mmé*, from *mé* + *mé*? Cf. Lat. *meme*.

dialecta. In the first person sing. *am*, *amm* is the Skr. *asmi*, Gr. *εἰμί*, Lat. *sum*, Lith. *es-mi*, Goth. *im*, Eng. *am*. Here Irish has retained the old form better than her Celtic sisters, the W. being *wyf*, Corn. *of*, Bret. *off*. The plur. *ammi* (n) is startlingly like the Gr. *εἰμέν*, both, perhaps, standing for an original *as-masmi*. That the *n* is part and parcel of the Celtic form seems proved by the uninflected *m* (= *m + n*) in the corresponding W. *ym*, Corn. *on*, Bret. *om-p*, as well as by the fact that *ammi* does not aspirate, and must, therefore, have ended in a consonant. In the 2nd person sing. *a-t¹*, like the W. *wy-t*, Corn. *o-s*, is formed by suffixing the pronoun of this person. But the *a* in *a-t* points to the Skr. *āsē*, Gr. *ἥσαι*, the 2nd pers. of the root *ās*, to sit, to be, "from which," says Bopp, Gloss. 35, "the root of the verb subst. *as* is, perhaps, shortened." Whereas the *wy* in *wy-t* rests on *ē*, *ai*, Skr. *asi*, Gr. *εἰ*. For the agglutination of the pronoun cf. O. N. *er-t*, Eng. *ar-t*, Goth. *vas-t* = Eng. *was-t*, O. N. *var-t*. The plural *ada²* seems from *adib*, which may = *adisi+si* the pers. pron. of the 2nd pers. pl.: cf. the Skr. *ādhvē* for *ās-dhvai*, Gr. *ἥσθε*. In the 3rd person *is* of course is = Skr. *asti*, Gr. *εστίν*, Lith. *es-ti*, Eng. *is*. But, like the Lat. *es-t*, Goth. *ist*, it must have lost its terminal vowel at an early period, for it never aspirates. Indeed, in one instance (*is nuisse*, Z. 370) it seems to take a transported *n*, which would point to an old Celtic form *ASTIN*. But here, perhaps, Z. misread *n* for *h*. The forms *it*, *at³*, in the sing. are obscure to me. Can they have passed over from the plur. ? There *hit* (note the *metathesis aspirationis*, *h-i-t* = *i-h-i(n)t*), or *it* is = Skr. *santi* (for *asanti*), Zend. *hēnti*, Gr. *(σ)εντί*, *εἰσι*, Lat. *s-unt*, Goth. *sind*: other Celtic forms are W. and Bret. *ynt*, Corn. *yns*, *ens*. *As* aspirates, and must therefore have ended with a vowel at a comparatively recent period. It is generally used in dependent or relative sentences; and was, I believe, originally identical with the Skr. *āstē*: *at* seems to point to *ἥται*, Skr. *āsatē*, for *āsantai*, the nasal of plurality being omitted, as in *dadatē* = *διδο-νται*. The subjunctive forms *asu⁴* (*aso*), and *atu*, only occur in connexion with the conjunctions

ma,

¹ Z. 1129.

² *Ada baill*, Z. 251.

³ Is and *at* *gnim tengad isind huiliu labramarni*, "est officium lingue in omni quod loquimur," Z. 446. This is an example of the use of *at* as a *singular* form. But there can be no doubt that it will be found in the plural. I can, however, as yet only quote Middle-Irish examples, such as "at buide do láma at brecca do beoil at liatha do stíle," Leab. Breacc, cited O'Don. Gr. 350. *As* is often found in an absolute position. Thus *As* du Christ as immaircide in salm-so, "it is to Christ this psalm is inscribed," Z. 473: *Sancti et justi it hé as chorp dosom*. *Christus as chenn ind noib as chorp*, "Sancti et justi, it is they who are his body. *Christus* is head, the saints are body," Z. 197, where note the use of *as* in the plur.

⁴ *M-assu thol*, Z. 671.

ma, "if," and *cia*, *cé*, "although," Z. 671, 673. *Asu* (*aso*), the *s* of which is sometimes doubled, appears to me identical with the Skr. imperative *astām*; and *atu* (the *t* of which is unaspirable, and must, therefore, have lost a preceding *n*) seems the Indo-European *āsantām*. 1113. *Laidiri* (gl. fortior), positive *laidir*: *laidiri*, gl. *fortitudo*, *supra*. 1114. *Mó* (gl. major). This form occurs in Z. 285, as well as *moo*, *móa*, *má*, *máo*, *máa*, W. *is mwy*, Corn. *moy*, Bret. *muy* (where note the preservation of the primitive *i*). One thing is tolerably clear about these forms, that they have lost a vowel-flanked *g*: cf. Skr. *mahiyāns*, Zend. *maçyéhīm zām* = *μεῖξον* *γῆν*, Bopp; Osc. *mais*, Lat. *major*, for *mag-ios*, Goth. *maiza*, *μεῖξων*, from *μεῖξων*. So in the superl. O. Ir. *maam*.

1115-1119. *Lugha* (gl. minor), in Z. 283, 284, *lugu*, *laigiu*, W. *llei* = *ε-λάσσων* (*ε-λαχίων*), Lat. *levior*, Skr. *laghīyāns*, Eng. *less*. 1116. *Ferr* (gl. melior) = W. Corn. and Bret. *guell*, Z. 286: cf. Skr. *vṛtyāns*, *āpeīwv*. The second *r* in *ferr*, *l* in *guell*, represent the assimilated *y*: W. superl. *goreu* stands for *varama*. 1117. *Mésa* (gl. pejor), *mesa*, Z. 285. The positive is the prefix *mí-* (Ebel) = Goth. *missa* (Dief. G. W. ii. 76) = Eng. *mis*: cf. Skr. *mithyā*, "falsely." There are two other O. Ir. comparatives in *-sa*, viz., *nesa*, *nessa*, or *nesso*, "nearer," and *tresa*, or *tressa*, "firmer," "stronger." *Nessa*, W. *nes*, if connected with the Zend *nazdista* (*proximus*) = Skr. *nēdīshtha*, may stand for *nasdiās*: cf. Skr. *nēdīyas*. (With the superl. Ir. *nes-sam*, W. *nesaf*, Ebel has compared Umbr. Osc. *nesimo*.) *Tressa*, W. *trech*, Bret. *tréc'h*, seems to point to a Gaul. *trexiās*, but this leaves its connexion with the positive *trén* unexplained, unless, indeed, this *be* = *trexna*.

1120-1124. *Sanntaigi* (gl. avarior), *sanntach*, *supra*, No. 667, 1121. *Dilé* (gl. ca-
rior), posit. *dil*; is *dil laee maid* [leg. *maith*] *do dénum dūbsi*, "she likes (lit. est gratum ei) to do good to you," Z. 283: *nimdil*, Z. 942; compar. *diliu*, Z. 283; superl. *dilem*: is hed as *dilem* *lum rath* precepte, "It is this that is dearest to me, the grace of teaching," Z. 604. 1122. *Soillsi* (gl. clarior), pos. *sollus*, *solus*. 1123. *Meata* (gl. debilior) = O. Ir. *mettu*, from O'R.'s *meata*, "cowardly, fearful, timid," reminds one of the Goth. *gamaids*, Eng. *mad*, but perhaps the resemblance is accidental. Cf. W. *meth*, "a miss," *methiant*, failure, decay, Corn. *meth*, *pudor*, Z. 223, *méza*, "timide," "honteux." 1124. *Gile* (gl. albior), pos. *gel* (= *gila*), *geal* (gl. *albus*), *supra*, No. 659. Cf. Lat. *gil-
vus* = O. H. G. *gelo*, Eng. *yellow*. "The stem," says Lottner (7 Zeits. 184), "is widely spread, but with other suffixes: Gr. *χλωρός*, Skr. *hari*, Sl. *žlütü*, Lith. *geltas*."

1125-1129. *Socarthaighi* (gl. amabilior). 1126. *Solegh̄ta* (gl. legibilior). 1127. *Somolta* (gl. laudabilior), all formed by prefixing the particle *so* (= *εν*) to adjectives formed respectively from the roots *car*, *lēg*, and *moi*, as to which *v. supra*, and compare with *socarthaighi* *cairddine*, for *cairtine*, "of friendship," Z. 740, *cairddinighther*

(amari), Z. 1129, which, however, are formations from the participial stem, carant. 1128. *Conaichi* (gl. felicior), cf. O'R.'s *conách*, "prosperity, affluence" 1129. *Glic* (gl. sapientior), O. Ir. *gliccu* : ar ni pa *gliccu* felsub olambieidsi si in Christo estis, Z. 1040, "for no philosopher is wiser than ye will be," &c. : the abstract derived from it occurs in a gloss on "sapientes in astutia," Z. 257, viz., *isin tuaichli isin glicci*, i foili, 1130 : cf. Goth. *glaggvus*, O. N. *glöggr*, A. S. *gleav*, N. H. G. *klug*, Dieffenbach, G. W. ii. 411.

1130-1133. *Cainfuarraighi* (gl. benignior), read *cainfuarraighi*? compar. of *cainfuarach*, voc. sing., *cain*[f]uarraig, occurs in Gildas' Lorica. 1131. *Dana* (gl. audacior), leg. *dána* : the positive of this is *dána*, cited *supra* from Colman's Hymn, 12, and glossing *davus* in Z. 20. With *dána*, Glück, 92, connects the river-name *Dánuvius* (N. H. G. *Dónau*, Eng. Danube), often wrongly written *Danubius*. Cf. also *dánatu* (audacia), Z. 769. The dat. sing of *dána* occurs in the *Féilire*, Jan. 23 :—

Césad cebriani	The suffering of Cebrianus
clementi consádu :	And of Clement I celebrate :
ronsnadut dondrígu	May they convoy us to the Kingdom,
conandúnad <i>ddnu</i> .	With their daring host.

1132. *Seirbē* (gl. amarior), pos. *serb*, O'R.'s *searbh* = W. *chwerw*, O. H. G. *sueran* (*dolere*) cf. the Eng. *service* tree; cf. the adverb *intserbu* (gl. *amarius*), Z. 563. Z. has also the subst. *serbe*, a fem. iâ-stem : gen. sing. o *cech cenélu serbe*, Z. 257, "ab omni genere amaritudinis," acc. sing. *cen serbi* *peetho* (gl. *azymi*), "without the bitterness of sin." 1133. *Labartaighs* (gl. loquacior), pos. *labartach*, an adj. formed from the base *labar*, frequent in Celtic : cf. Corn. *guir-leueriat*, *veridicus*, *gou-leueriat*, *falsidicus*, Z. 98, W. *llafaru*, *llefaru*, to speak; *aflafar*, dumb (= Ir. *amlabar*, Z. 743), and in Irish, *labrad* *loqui*, *sermo* : *combad an dede sin im' labrad-sa*, Z. 460, *rotabrástar*, *supra*, "he spoke," which comes from a deponent *labra-r*, Z. 444. Bopp, in his Glossary, p. 297, has referred the Mod. Ir. *labhram*, I speak, *labhradh*, speech, to the Skr. r. *lap* *loqui*, *sed qu.*; cf. the Gaulish name *Labarus*. A form, apparently taken from the Lat. *labrum*, occurs in O. Ir., but unfortunately I am as yet only able to quote its acc. pl. :—

Sén, a christ, mo *labra*
a choimde secht nime!

Bless, O Christ, my lips (?)
O Lord of seven heavens!¹

Before

¹ Verses prefixed to the *Leabhar Breac* copy of the *Féilire* of Oingus céle Dé ("God's companion"). In a MS. preserved in the Bodleian, however (Rawlinson, F. 95, fo. 59), this passage runs: Sén a christ mo *labrad*, a choimdui secht nime,—and this I believe to be the true reading.

Before leaving the subject of the Celtic comparatives, I take the opportunity of referring to a paper on the subject by Dr. Ebel in the *Beitr.*, vol. ii., pp. 78–80, and of printing a note with which I have been favoured by Prof. Siegfried: “I was long doubtful whether the Old Irish comparative in *iu*, *u*, was from -iân (like Greek) or -iâs (like Latin). I am now convinced it is from -iâs, whence by weakening, iûs, iu. We have the analogy of the acc. pl. of masc. a-stems, which ended in -âs, not -ân (ex -âns); this we know, because that case never appears with the transported *n*, as in the sing. fer (*n*). The Welsh termination of the comparative -aoh, the Breton -och, one would wish to explain likewise from -iâs. But I believe that this syllable (the Indo-European *tâns*) is totally lost in Welsh, as it is almost in Irish. No one will find this unnatural who knows that the original accent of the comparative was on the radical syllable. The termination -aoh must then be some agglutinated word or particle, though such seems at first not offered by the Welsh lexicons. I would point to a possible connexion with *ēξ*, *ēξω*, *ēξοχα*, W. *sh-*, Ir. *as-*, and especially with the unexplained *assa*, which occurs with the Old Ir. comparative in Z. 286. Cf. also the Welsh ‘*ech-doe*, day before yesterday, *ech-nos*, night before last.’”

1134–1139. *Saithech na tuise* (gl. *turibulus*, *thurible*, *censer*), “vessel of the incense:” *saithech*, occurs, spelt *soitheach* in the *Lebar na Cert*, p. 236. Dare we compare the W. *saig*? *Tuise*, gen. of *tus* (which occurs in composition in *tuslestær*, gl. *turibulum*, Z. 1120); *tus* is from the Lat. *tus*, and from the inflection of the adjective *dimór* in the following lines, it appears to have been feminine (Lib. Hymn. 7 a):—

Melchar tidnschtaid indóir	Melchar, giver of the gold:
Caspar tucc intus dimóir	Caspar brought the excellent frankincense:
Patifarsat tucc inmírmaith	Patifarsat brought the good myrrh;
Conastarat ¹ dondrig[<i>f</i>]laith.	He gave them to the kingly Lord.

The acc. is more correctly spelt *túis* in Harl. 1802, 5 b (*tuis* *dodia* *dodégtidnaic*).

1135. *Urralaisti* (gl. *horologium*, *ὥρολόγιον*) I have never met elsewhere. It is identical with the W. *orlais*, *horloge*. Cf. *próiste*, *cóiste*, from *broche*, *coche*.

1136. *Piloir* (gl. *colosdrigium*, i. e. *collistrigium*, *collum*, *stringo*), French *pilori*, “Engl. pillory, aus dem deutschen *pflare*?” (J. Grimm, *Rechtsalterthümer*, 725).

1137. *Compas no raing antsair*, “a compass, or the carpenter’s (or mason’s) divider,” O’D.; *sair*, gen. sing. of *sáir* = W. *saer*, a masc. a-stem. Cf. *sáirdénmidecht*, gl. *artificium*, Z. 771; *eder* oc *suidigud* *sillab*, Z. 1018, “an artist in placing syllables;” n. pl. *nitat sóir* *huili* oc *saigid* for *sunu*, Z. 460, “all are not artists in disputing respecting sounds,”

¹ Cf. *contarat*, Z. 360 (4).

sounds," Corn. *sair artifex*, *faber*, Z. 142. How is it that the initial *s* is retained in Welsh? *Ciaran macc intsáir* ("Céranus filius *artificis*," Book of Armagh) is a well-known person in Irish hagiology, as is also the Gobhan *Sáer* in Irish tradition. The Highland name *Macintyre* = *mac intsáir*. 1139. *Maide sgine* (gl. *manubrium*), handle of a knife; *maide*, lit. "wood," "stick," occurs in Corm., and Bopp compares it with Skr. *manthâna* (*rudis*); *sgine*, gen. of *sgian*, as to which *v. supra*, No. 440.

In conclusion, I have to repeat the expression of my great obligations to my friend and teacher, Professor Siegfried. To his genius or guidance are due all the novel truths brought forward in this Commentary, and he is in nowise responsible for the mistakes which it contains. I have also to request that my readers will, before forming an opinion on the contents of any of the preceding paragraphs, see whether the statements made therein have been corrected, completed, or modified in the *Corrigenda* and *Addenda* at the end of the volume.

A P P E N D I X.

It has been thought that the following Hymn, with the glosses thereon, would form an appropriate supplement to the foregoing Tract and Commentary. The poem in question is taken from the copy preserved in the so-called "Leabhar Breacc," or "Speckled Book" of the Mac Egans (fol. 111, *a*, *b*), a manuscript in the Library of the Royal Irish Academy. In the opinion of Dr. Todd, this manuscript was produced in the latter part of the fourteenth century. It is a large and well-written codex, and contains many Irish tracts and poems, of which some (such as the "Vision of Mac Conglinni," and the "Calendar of Oingus") are of considerable antiquity.

I know nothing certain about the Gillas (or Gillus—the MS. allows of either reading) to whom the scribe attributes our poem. As, however, Laidcenn, son of Baeth the Victorious (who would seem from the preface to have brought Gillas' production to Ireland), died in the year 661¹, we may perhaps presume that our Gillas was the celebrated Welshman, S. Gildas Badonicus, whose death is recorded in the Annals of Ulster, at the year

569.

¹ "This ecclesiastic was a pupil of S. Lactan, at Clonfert-Molua, now Clonfert-Mulloe, or Kyle, in the Queen's County, and died on the 12th of January (at which day he is commemorated in the Irish calendars), in the year 661."—Reeves, *Proceedings R. I. A.*, Nov. 8, 1858, where also may be found the obituary notices of Laidcenn, contained in Tigernach and the Annals of Ulster. In the latter he is called Laidgenn *sapiens*. In the Bodleian Annals of Innisfallen we find at the year 651, Quies Laidcenn mc. Baith bannaig. For this quotation, as well as for the following extracts from the calendars, I am indebted to Dr. Reeves:—

Crist asrúnaid rindaig
Laidcenn macc Baith bandaig.

Christ's acute mystery-explainer is
Laidcenn son of Baeth the Victorious.

Féilire Oingusso, Jan. 12.

(*rindaig* is glossed by *glic* in the *Leabhar Breacc*, and the first line by "is rinnaith irrúnib crist, i. e. he is sharp-pointed in the mysteries of Christ." *Bandaig*, gen. sing. m. of *bandach*, is translated "victorious" on the authority of Colgan). Laidhenn macc Baoith o Clusain ferta molua et as ann ata a adhnacul, Aois Cr. 660, "L. son of B. of C. F. M. and there is his tomb, A.D. 660."—*Calendar of Donegal*, Jan. 12. So the scholiast on Marian Gorman at Jan. 12: Laidcenn 6 clusain ferta molua ḡ is ann rohadnacht som i. Laidcenn mac bóith, "from C. F. M. and it is there he was buried, i. e. L. son of B." Denis mentions a Ladkenus Hiberniensis who made an abstract from the "Moralia" of Gregory the Great. But I am doubtful if this were the same as L., son of Baeth.

569. This Gildas was the son of Caw, a disciple of Iltut, and, in the opinion of his countrymen, an "egregius scolasticus et scriptor optimus" (Rees' *Cambro-British Saints*; Llandovery, 1853, pp. 120, 343 n.). The Welsh origin of the hymn is indicated by its Latinity. Thus *gibra* (*homo*), *cona* (*oculus*), *sena* (*dens*), *gigra* (*leg. gugra?* *caput*), are, so far as I know, only found in the *Folium Luxemburgense* (see Zeuss, G. C. 1096, 1097, where the forms *gibras*, *conis*, *sennarum*, *gugras*, are quoted from Mone's edition in his *Die gallische Sprache*; Karlsruhe, 1851). If Gildas Bado-nicus were the author, and if, as is possible, the *mortalitas hujus anni* mentioned in the fifth and sixth lines were the Yellow Plague, we might attribute the composition of our hymn to the year 547, when that visitation was first inflicted on Britain, and when Gildas was 31 years of age. Dr. Reeves, indeed, has thought (*Proceedings of the Royal Irish Academy*, November 8, 1858) that the composer of our hymn was a later writer. But I understand that this eminent scholar has recently found reason to alter this opinion, which rested, no doubt, on the statement that Gillas was a contemporary of Laidcenn, involved in the assertion that the latter "venit ab eo [scil. Gillas] in insolam Hiberniam." However this may be, I do not think it desirable to go further into the question, agreeing, as I do, with Denis (Catal. Codd. Theol. Vindob., i. 3, p. 2932), who prints from a Viennese MS. of the fifteenth century some verses of the hymn in question, and observes thereon:—"Hymnus sat mēndose scriptus, rudis et superstitionis, quo quis omnes vel minimas partes corporis sui partes Deo protegendas prorsus ἀνατομικῶς adnumerat, ubi ad membrorum censem delabitur, Plautinum te cōcum aut Merlinum Coccajum audire credas."

Herr Mone, the learned Director of Archives at Carlsruhe, has published the text of the following hymn from a Darmstadt MS. of the end of the eighth century, which attributes the composition to "Lathacan Scotigena." Mone's edition ("Hymni Latini Mediæ Aevi," Friburg, 1853, vol. i. p. 367), is followed by a commentary in German, from which I translate the following passages:—"As an example of Irish hymn-poetry of the seventh century, the above song is not without interest, for one perceives in it a national style of treatment which differs greatly from that of the other peoples. In minuteness of detail it agrees with the drawing of the ancient Irish figures (Bildwerk), particularly with that of the illuminations in the MSS., and this particularity (Specialisiren) is accordingly a national trait. See the 'Contributions of the Antiquarian Society in Zürich,' vol. vii., p. 73-75, 92".

"The song rests on Rom. xiii. 12, 2 Cor. x. 4, especially Ephe. vi. 11, 1 Thessal.

v. 8.

¹ Hence it will be seen that Mone considers the author to have been an Irishman. And certainly the authority of a MS. of the eighth century is not to be despised. But I repeat that the peculiar Latinity of

v. 8. Hence also *χιτών τῆς πίστεως* in the Menæa, July 29. Quibus pro lorica Christus est, vim non metuunt. Ennod. pro syn. præf. Since the Fall, inasmuch as man's body became mortal, it has been capable of injury, and will remain so until he shall again receive an immortal body through the resurrection. And inasmuch as he has lost the garment of the original innocence, the *stola prima*, he needs against the perils of the earthly life, a defensive garment, as it were, an armour. The song moves in these ideas, to which allusion is made in other places. For example: *νεκρώσεως τοὺς χιτῶνας δεξάμενος προστείᾳ τῆς ἀκρασίας, ἀλλὰ σύ με ἐνδυσον τὸν θεοῦ, στολὴν φωτεινὴν τῆς ἀναγεννήσεως.* Triodion, E. 1. Gregor. Naz. Orat. xlii. p. 681, says:—'Αδὲ μ τοὺς δερματίνους ἀμφιέννυται χιτῶνας, ἵστις τὴν παχυτέραν σύρκα καὶ θυητὴν καὶ ἀντίτυπον.'

With regard to the Irish glosses which are found between the lines or in the margin of the Leabhar Breacc copy of our hymn, and for the sake of which alone such hymn is here printed, I am of opinion that they are middle-Irish, some of them early middle-Irish, but I can see no evidence that any of them were produced before the eleventh century. Thus we find *m* for Old Irish *b* (noemaib = O. Ir. nóibaib); *d* for *t* (augdar = O. Ir. augtor); *nd* for O. Ir. *nn* (adbronda, coitchind, colaind, brond, cend). *A* is written for *o* in *sean*, O. Ir. *sen*, for *i* in *an* "in," *at* "in thy," and for *o* in *mara*, O. Ir. *mora*. *Iu* has become *i* in *cind* (capiti, W. and Corn. *pyn*), anciently *ciunn*. In declension the feminine article has in the nom. pl. masc. usurped the place of the forms proper to the masc., and we find *na* *sloig*, *na* *hescarait*, *na* *baill*, which in Old Irish would be respectively *intís líög*, *indescarait*, *inbaill*. In the dat. pl. the article and adjectives have dropt their labial ending, and we have *dona* *hainglib*, *cusna* *hairnib*, *cumachtaib* *nemtruaillnide*, for the Old Ir. *donaib* *ainglib*, *cusnaib* *áirnib*, *cumachtaib* *nebthrúailnidib*. The noun, too, has suffered serious changes: thus all distinction seems lost between the nom., gen., and voc. sing. of ia-stems, and we find *cride* for the O. Ir. *eridi* (cordis) and a *thigerna* for a *thigerni* (domine). In the dat. pl. of *macc*, a masc. a-stem, the old accusative termination seems to have taken the place of the dative-ending, and we find *maccu* for the O. Ir. *maccaib*. In a consonantal stem, *mfl* (= *milit*), we observe in the acc. pl. a passing over to the vocalic declension, and thus *ocmiled-u* appears for the ancient *ócmiled-a*. Other such instances will be mentioned in the notes. In the verb the only remarkable form presented by the glosses is *ingerrtha* (gl. *lacerandum*) for the Old Irish *gerrthí*. The practice of thus forming the fut.

the hymn leads me to believe in its Cambrian origin. The metre, too, is un-Irish. It seems to be what Welsh writers call *y gyhydedd laes*.

fut. part. pass. by prefixing *in* to the pret. part. pass. has lasted down to the present day. It is noticed in O'Molloy's *Grammatica Latino-Hibernica*, Romæ, 1677, pp. 99, 100, where we find the following:—"Particula autem *in* addita voculæ facit voculam importare participium finiens in *dus* apud latinos, ut *faciendus*, ut *hoc non est faciendum*, hibernicè *ni bhfuil so indeunta*." This, in Old Irish, would be *ni dénti ineo!*

The text of the hymn is printed as it stands in the MS., save that I have expanded the contractions, severed the prepositions from the words they govern, punctuated, and invariably commenced the lines and the proper names with capitals. The glosses have been placed under the text, their numerous contractions expanded, and such expansions represented by italics.

Gillas hanc loricam fecit ad demones expellendos eos qui adversaverunt illi. Per u[enit] angelus ad illum: et dixit illi angelus. Si quis homo frequentauerit illam addetur ei secul[um] septimm annis: et tertia pars peccatorum delebitur. In quacunque die cantauerit hanc orationem, oratores, homines uel demones et inimici non possunt nocere: et mors in illo die non tangit. Laideend mac Búith Bannaig uenit ab eo in insolam Hiberniam: transtulit et portauit superaltare sancti Patricii episcopi sauos nos facere, amen. Metrum undecaisillabum quod et bracicatelecticon dicitur quod undecem sillabis constat. sic scanditur,

[S]uffragare¹ trinitatis unitas, unitatis miserere trinitas,

et sic disponitur :

Suffragare², quaeso³, mihi possito⁴

Ut

Gloss.—¹ Forgaire ata hic onbrethir choitchind asberar sufragor i. fortachtaigim. suffragare i. fortachtaigim, "this is an imperative from the common verb, which is called *suffragor* i. I assist, *suffragare*, i. e. I assist." ² INni tra abert intangdar [in marg.] hic i. suffragare dobeth forgaire onbrethir choitchind asberar sufragor i. dotoet uad ifu conidinifinit gnima on brethir gneithig asberar [suffrago] i. suffragor. fuit sufragio secundum veteres. "Now what the author has said here, i. e. that *suffragare* is an imperative from the common verb which is called *suffragor*, i. e. it came from it here, [or] it may be an infinitive active, from the active verb which is called *suffrago*, i. e. *suffragor*. Fuit, &c. ³ i. deus. ⁴ i. iarsuidiugud, "having been placed," lit. "after placing."

¹ Ebel (Beitr. 1, 162) has equated the -ti of the O. Ir. part. fut. pass. with Skr. -tavya, Gr. -r̄eo-ç, Lat. -tivu-a. Z. has compared the Old Breton -toe, the Mod. Welsh -dwy. Cf. also the Cornish -dow in car-a-dow, casa-dow, (amandus, abominandus).

4. **Magni^{4(a)}** maris⁵ uelut in periculo⁶.
 Ut non secum trahat⁷ me mortalitas⁸
 Hujus anni⁹ neque mundi uanitas¹⁰,
 Et hoc¹¹ idem peto a sublimibus¹²

8. **Celestis¹³** milit[i]e¹⁴ uirtutibus¹⁵;
 Ne me linquant¹⁶ lacerandum¹⁷ hostibus¹⁸,
 Sed defendant¹⁹ me iam²⁰ armis²¹ fortibus²²,
 Ut me illi præcedant in acie²³

12. **Celestis²⁴** exercitus²⁵ m[i]litie²⁶
 Cerubin²⁷ et cerupihin²⁸ cum millibus²⁹,
 Gabrihel³⁰ et Michæl³¹ cum similibus³²;
 Opto tronos³³, uirtutes³⁴, archangelos³⁵,

16. **Principatus³⁶**, potestates³⁷, angelos³⁸.
 Ut m[e] denso³⁹ defendantes⁴⁰ agmine⁴¹
 Inimicos⁴² uale[a]nt⁴³ prosternere⁴⁴.
 Dum deinde ceteros agonetas⁴⁵,

20. **Patriarchas⁴⁶** quatuor quater profetas⁴⁷;

Apostolos

Gloss.—^{4(a)} i. mor, “great.” ⁵ i. immara “of the sea.” ⁶ i. anguassacht, “in danger.” ⁷ i. namromraine inbes, “that the mortality may not defeat me.” ⁸ i. diabul iarforba mobethad, “the devil after the completion of my life.” ⁹ i. nahamsaireea, “of this time.” ¹⁰ nadimaines intsoegail, “nor the world’s vanity.” ¹¹ i. allatum i. impide, “a supplication.” ¹² onahardaib, “from the heights.” ¹³ i. nemdal, “of heavenly.” ¹⁴ i. calmdach, “soldiery.” ¹⁵ i. nasualaig, “the virtua.” ¹⁶ namromfachet, “that they should not leave me.” ¹⁷ i. ingertha, “about to be mangled.” ¹⁸ escarrait, “enemies.” ¹⁹ i. corumditnet, “that they defend me.” ²⁰ i. cohairithe, “particularly.” ²¹ i. arm. ²² i. calma, “brave.” ²³ i. corfremtnaigit remumm ismacathiba, “that they may precede me in the battles.” ²⁴ nemda, “heavenly.” ²⁵ i. nasloig, “the hosts.” ²⁶ i. nacrodachta i. comthindol nanaingel, “of the soldiery, i. e. a congregation of the angels.” ²⁷ i. sciencie multitudo. ²⁸ i. adntes, “burning heat.” ²⁹ cussahilmillib, “with the many thousands.” ³⁰ i. fortitudo dei. ³¹ i. qui sicut deus. ³² i. cosnacosmailsib, “with the like persons.” ³³ i. sedes dei interpretatur. ³⁴ i. innauirtute. ³⁵ i. summos nuntios. ³⁶ naprincipate. ³⁷ i. napotestate. ³⁸ i. nuntios i. ministros. ³⁹ i. ontaluag dlniib, “with the dense host.” ⁴⁰ i. cswaditnet, “that they may defend.” ⁴¹ i. caluag, “with a host.” ⁴² nahescarait, “the enemies.” ⁴³ i. carafedat, “that they may be able.” ⁴⁴ aclod, “to overthrow them.” ⁴⁵ i. unde dicitur agonithetas? principes belli i. nahenachdu. Unde dicitur agon i. snach. agon i. cath i. cuimleng. Unde dicitur liber de agone Christianorum? ex quo fit agonia i. brug L athga. “Unde dicitur agonithetas? principes belli, i. e. the presidents of the assembly. Unde dicitur agon? i. e. an assembly; agon, i. e. a contest or conflict. Unde dicitur liber de agone Christianorum? ex quo fit agonia, i. e. anguish or struggle.” ⁴⁶ patres excelsos. ⁴⁷ i. ueros nuntios.

Apostolos⁴⁸ navis Ch[risti] proretas⁴⁹
 Et martires⁵⁰ omnes peto athletas⁵¹,
 Atque adiuro⁵² et uirgines⁵³ omnes⁵².

24. Uiduas^{53(a)} fideles⁵⁴ et profesores⁵⁵
 Ut me per illos⁵⁶ salus⁵⁷ sepiat⁵⁸
 Atque omne malum a me pereat⁵⁹.
 Christus⁶⁰ mecum pactum⁶¹ firmum feriat⁶²,

28. Cuius tremor⁶³ tetras⁶⁴ turbas terreat⁶⁵.

Finit primus prologus graduum angelorum et patriarcharum, apostolorum et martirum cum Christo. INcipit prologus secundus de cunctis membris corporis usque ad genua.

Deus, inpenetrabilis tutela⁶⁶,
 Undique⁶⁷ me defende⁶⁸ potentia⁶⁹.
 Mei⁷⁰ gibre⁷⁰ pernas⁷¹ omnes⁷² libera⁷³,

32. Tuta⁷⁴ pelta⁷⁵ protegente⁷⁶ singula⁷⁷,
 Ut non [t]etri⁷⁸ demones in latera⁷⁹
 Mea uibrent⁸⁰ ut soleant iacula⁸¹.

Gigram

Gloss.—⁴⁸ i. missos. ⁴⁹ i. bruinecha l. nastiurasmaind. A prora i. onbroine, onchuirr thussig naluinge, arite nomina ada corr: prora. pupisa, “prow-men, or the steersmen: *a prora* i. from the prow, i. e. from the foremost end of the ship; for these are the *nomina* of its two ends, *prora*, *puppis*.” ⁵⁰ i. credentes. ⁵¹ i. na hoscilledu i. principes belli. ⁵² i. atchimm, “I adjure.” ⁵³ oga, “virgins.” ^{53(a)} nafedba, “the widows.” ⁵⁴ i. indracca, “faithful.” ⁵⁵ nafaismedaig, “the confessors.” ⁵⁶ gnathugud trithu, “to use through them.” ⁵⁷ i. slanti, “safety.” ⁵⁸ i. coro[m]linne, “that it may surround me.” ⁵⁹ i. condechat uam forculu ulcu bite foriarair chuirp l. anma cehoein, “that back from me may go the ills that are behind the body and soul of every one.” ⁶⁰ unctus. ⁶¹ i. cairdes l. dluthad, “friendship or compact.” ⁶² i. curabena, “that he strike” [cf. *foedus ferire*]. ⁶³ i. in anima et in bono i. in corpore (*sic*). ⁶⁴ i. grana, “hideous” ⁶⁵ curuainmige, “that it may terrify.” ⁶⁶ ininillius nemthremeta l. nemthroeta, “the security impenetrable or unconquered.” ⁶⁷ i. di cech leith, “from every side.” ⁶⁸ ditin, “defend thou.” ⁶⁹ i. dotchumachtaib nemtrualnide, “with thy incorruptible powers.” ⁷⁰ i. hominia. gibre. ⁷¹ i. artus i. compur inchleib, “trunk (?) of the chest.” ⁷² i. na huile, “all the.” ⁷³ i. sear, “free thou.” ⁷⁴ i. inill, “safe.” ⁷⁵ i. sciath, “shield.” ⁷⁶ i. ditnet, “they protect.” ⁷⁷ i. membra i. nabaill, “the members.” ⁷⁸ i. granna, “hideous.” ⁷⁹ i. donatoebab, “to the sides.” ⁸⁰ i. narobertnaiget, “that they may not brandish.” ⁸¹ i. amal clechtait anurcharu, “as they are used, their darts.”

^a In the MS. Mee.

Gigram⁸³, cephale⁸³ cum iaris⁸⁴, et conas⁸⁵,
 36. Patham⁸⁶, lignam⁸⁷, senas⁸⁸ atque micenas⁸⁹
 Cladum⁹⁰, carsum⁹¹, mandianum⁹², talias⁹³,
 Patma⁹⁴, exugiam⁹⁵ atque binas idumas⁹⁶.
 Meo ergo cum capillis⁹⁷ uertici⁹⁸
 40. Galea⁹⁹ salutis¹⁰⁰ esto¹⁰¹ capiti¹⁰²,
 Fronti¹⁰³, oculis¹⁰⁴ cerebro triformali¹⁰⁵,
 Rostro¹⁰⁶, labio¹⁰⁷, faciei¹⁰⁸, tempore¹⁰⁹,
 Mento¹¹⁰, barbae¹¹¹, superciliis¹¹², auribus¹¹³,
 44. Genis¹¹⁴, bucis¹¹⁵, internaso¹¹⁶, naribus¹¹⁷,
 Pupillis¹¹⁸, rotis¹¹⁹, palpebris¹²⁰, tutonibus¹²¹,
 Gingis¹²², anele¹²³, maxillis¹²⁴, faucibus¹²⁵.
 Dentibus¹²⁶, lingue¹²⁷, ori¹²⁸ et guturi¹²⁹,
 48. Uue¹³⁰, gurgulioni¹³¹, et sublingue¹³², ceruici¹³³,

Capitali,

Gloss.—⁸³ i. incloicend l. inceindetan, “the skull or the top of the forehead.” ⁸³ i. inbaithes, “the crown.” ⁸⁴ i. capillia. ⁸⁵ i. oculos. ⁸⁶ i. intetan, “the forehead.” ⁸⁷ i. dontengaid, “to the tongue.” ⁸⁸ i. dentes. ⁸⁹ i. etiucta fiaccal, “etiucta (?) of teeth.” ⁹⁰ i. collum. ⁹¹ i. pectus. ⁹² i. latus. ⁹³ i. nahinneda, “the bowels.” ⁹⁴ i. nasliasta i. infuathroic, “the loins, i. e. the waist.” ⁹⁵ i. intarb sliasta l. infothoin, “the bull of the loin, or the buttock.” ⁹⁶ i. manus. ⁹⁷ i. cusanafcltnib, “with the hairs.” ⁹⁸ i. mullach, “crown” (of the head). ⁹⁹ i. cathbarr, “helmet.” ¹⁰⁰ i. slanti, “of safety.” ¹⁰¹ i. Christe. ¹⁰² i. donchind, “to the head.” ¹⁰³ i. donetan, “to the forehead.” ¹⁰⁴ i. donasuilib, “to the eyes.” ¹⁰⁵ i. doninchind tredebdai, “to the triform brain.” ¹⁰⁶ i. dongulbain, “to the bill.” ¹⁰⁷ i. donbél, “to the lip.” ¹⁰⁸ i. donagaid, “to the face.” ¹⁰⁹ i. donaraid, “to the temple.” ¹¹⁰ i. donsmeich, “to the chin.” ¹¹¹ i. donulchain, “to the beard.” ¹¹² i. donamailgib, “to the eyebrows.” ¹¹³ i. donacluassaib, “to the ears.” ¹¹⁴ i. donagruadib, “to the cheeks.” ¹¹⁵ i. donahóilib, “to the lower cheeks.” ¹¹⁶ i. donetarsroin, “to the *internasus*” (the gristle between the nostrils). ¹¹⁷ i. dosilgitib i. na srona, “to (the) passages, i. e. of the nose.” ¹¹⁸ i. dona maccu immlesaib, “to the pupila.” ¹¹⁹ i. donarothib, “to the irides (?)” ¹²⁰ i. donahabrechtaib, “to the eyelashes.” ¹²¹ i. donahimchoomib, “to the eyelids.” ¹²² i. donamennanib^a l. donsmech, “to the double-chin (aux deux mentons), or to the chin.” ¹²³ i. donanáil, “to the breath.” ¹²⁴ i. donagruadib, “to the cheeks.” ¹²⁵ i. dongiall, “to the jaw.” ¹²⁶ i. dona fiaclab, “to the teeth.” ¹²⁷ i. dontengaid, “to the tongue.” ¹²⁸ i. donbeol, “to the mouth.” ¹²⁹ i. donbragait, “to the throat.” ¹³⁰ i. dontengaid, “to the tongue.” ¹³¹ i. donuball bragat, “to the apple of the throat.” ¹³² i. doféith bic bis fontengaid this, “to the little sinew that is under the tongue below” (the frenum). ¹³³ i. donchuirr bragat, “to the nape of the neck.”

^a MS. donamennanibus.

Capitali¹⁴⁴, ceutro¹⁴⁵, cartilagini¹⁴⁶
Collo¹⁴⁷ clemens¹⁴⁸ adesto¹⁴⁹ tutamini¹⁵⁰.

Obsecro¹⁴¹ te¹⁴², domine¹⁴³ Jesu Christe, propter novem ordines¹⁴⁴ sanctorum¹⁴⁵ angelorum¹⁴⁶.

Domine esto lorica tutissima¹⁴⁷
Erga membra, erga mea uiscera¹⁴⁸,
Ut retundas¹⁴⁹ a me¹⁵⁰ invisibles¹⁵¹
54. Sudum¹⁵² clanos¹⁵³, quos fingunt¹⁵⁴ odibiles¹⁵⁵.
Tege¹⁵⁶, ergo, deus¹⁵⁷, forti¹⁵⁸ loricca¹⁵⁹
Cum scapulis¹⁶⁰ humeros¹⁶¹ et bracia,
Tege¹⁶² ulnas¹⁶³ cum cubis et manibus¹⁶⁴,
58. Pugnas¹⁶⁵, palmas¹⁶⁶, digitos¹⁶⁷ cum unguibus^b.
Tege¹⁶⁸ spinas¹⁶⁹ et costas¹⁷⁰ cum artibus,

Terga,

Gloss.—¹⁴⁴ i. donchendflacall, “to the foretooth” (?) ¹⁴⁵ i. dondibechan, “to the throat.” ¹⁴⁶ i. donloing brond, “to the cartilage (?) of the belly” (the ensiform cartilage?). ¹⁴⁷ i. donmuineel, “to the neck.” ¹⁴⁸ i. achainuarraig, “O gentle one.” ¹⁴⁹ i. aratorta, “do thou give.” ¹⁵⁰ i. doninillies, “for the security.” ¹⁵¹ i. aitchimun, “I adjure.” ¹⁵² i. tu, “thee.” ¹⁵³ i. athigerna, “O Lord.” ¹⁵⁴ i. treana ix. nordaib, “by the nine orders.” ¹⁵⁵ i. donanoemai, “of the saints.” ¹⁵⁶ i. donahainglib, “of the angels.” ¹⁵⁷ i. athigerna bi atlur[i]g roinill ocumimdegall aramainsib inchentair ḡ arpein inalltair, “O Lord, be thou a very secure corselet, protecting me from the wiles of this world, and from the punishment of the other.” ¹⁵⁸ i. illeith remballaoi ḡ illeth remindib, “overagainst my limbe and overagainst my entrails.” ¹⁵⁹ i. cwrathuairge, “that thou mayest hammer.” ¹⁶⁰ i. uaimm, “from me.” ¹⁶¹ i. dofaisena, “invisible.” ¹⁶² i. inna[m]bir, “of the stakes.” ¹⁶³ i. naclu, “the nails.” ¹⁶⁴ i. delbait, “they form.” ¹⁶⁵ i. diabuli. ¹⁶⁶ i. ditin, “protect.” ¹⁶⁷ i. dia, “O God.” ¹⁶⁸ i. calma, “brave.” ¹⁶⁹ i. luirech, “corset.” ¹⁷⁰ i. cunmaclassaib dromma, “with the shoulder-blades,” Ht. “with the trenches of the back.” ¹⁷¹ i. naformnai, “the shoulders.” ¹⁷² i. ditin, “protect.” ¹⁷³ i. na rigthe l. nauille, “the radii, or the elbowa.” ¹⁷⁴ i. cuanarigthib l. cunmasliastab l. [leg. γ] cunadoitib, “with the radii, or with the thighs, or [leg. and] with the hands.” ¹⁷⁵ i. madurnu, “the fīta.” ¹⁷⁶ i. nabassa, “the palma.” ¹⁷⁷ i. namera l. naresi, “the fingers, or the spans.” ¹⁷⁸ i. ditin, “protect.” ¹⁷⁹ i. nalorgdromma, “the backbones” (the spinous processes?). ¹⁸⁰ i. donasnach, “to the ribs.”

^a In the Leabhar Breac this unmetsrical ejaculation is written as if it comprised two lines. It does not occur in the Darmstadt MS.

^b MS. unginibus.

Terga¹⁷¹, dorsum¹⁷² neruos[que] cum ossibus.
 Tege¹⁷³ cutem¹⁷⁴, sanguinem, cum renibus¹⁷⁵,
 62. Catas¹⁷⁶ crinas, nates¹⁷⁷, cum femoribus¹⁷⁸.
 Tege¹⁷⁹ gambas¹⁸⁰, suras¹⁸¹, femoralia¹⁸²
 Cum genuclis¹⁸³ poplites¹⁸⁴ et genua¹⁸⁵.
 Tege¹⁸⁶ talos¹⁸⁷ cum tibias¹⁸⁸ et calcibus¹⁸⁹,
 66. Crura¹⁹⁰, pedes¹⁹⁰ plantarum¹⁹¹ cum bassibus¹⁹².
 Tege¹⁹³ ramos conorescentes¹⁹⁴ decies¹⁹⁵,
 Cum mentagris¹⁹⁶, unges¹⁹⁷ binos quinquies¹⁹⁸.
 Tege¹⁹⁹ pectus²⁰⁰, jugulum²⁰¹, pectuseculum²⁰²,
 70. Mamillae²⁰³, stomacum²⁰⁴ et umbilicum²⁰⁵.
 Tege²⁰⁶ uentrem²⁰⁷, lumbos²⁰⁸, genitalia²⁰⁹,
 Et aluum²¹⁰ et cordis et uitalia²¹¹.
 Tege²¹² trifidum jacor²¹³ et ilia²¹⁴,
 74. Marcem²¹⁵, reniculos²¹⁶, fitrem²¹⁷ cum obligis²¹⁸.
 Tege²¹⁹ doliam²²⁰, toracem^{220(a)} cum pulmone²²¹,

Uenas,

Gloss.—¹⁷¹ i. nadromand, “the backs.” ¹⁷² i. indruimseillg, “the back-spleen.” ¹⁷³ i. ditin “protect.” ¹⁷⁴ i. doncholaind, “to the body.” ¹⁷⁵ i. cumanahairnlb, “with the kidneys.” ¹⁷⁶ i. mæssa, “the haunches.” ¹⁷⁷ i. natona, “the buttocks.” ¹⁷⁸ i. cumanasiastaib, “with the thighs” (from hip to knee). ¹⁷⁹ i. ditin, “protect.” ¹⁸⁰ i. cumanahescata, “to the hams.” ¹⁸¹ i. mæhorcl, “the calves of the leg.” ¹⁸² i. natarbæhasta, “the upper thighs (?)” ¹⁸³ i. cumanahairnlb toli i. cumanafardib glum, “with the reins of desire, or with the kneecaps.” ¹⁸⁴ i. mæhescata, “the hams.” ¹⁸⁵ i. donaglumib, “to the knees.” ¹⁸⁶ i. ditin, “protect.” ¹⁸⁷ i. nahedbronda, “the ankles.” ¹⁸⁸ i. cumanacolpithaib, “with the calves.” ¹⁸⁹ i. donaluirgrib, “to the shin-bones.” ¹⁹⁰ i. donacosib, “to the feet.” ¹⁹¹ i. nabuind, “the soles.” ¹⁹² i. cumanasalaib, “with the heels.” ¹⁹³ i. ditin, “protect.” ¹⁹⁴ i. nagegæ chomforadrib, “the branches that grow together.” ¹⁹⁵ i. dona x. meraib, “to the ten fingers.” ¹⁹⁶ i. cumanabridib, “with the toes.” ¹⁹⁷ i. donahingrib, “to the nails.” ¹⁹⁸ i. dona x. ning-nib, “to the ten nails.” ¹⁹⁹ i. ditin, “protect.” ²⁰⁰ i. donbrunde, “to the chest.” ²⁰¹ i. donalt, “to the joint.” ²⁰² i. doucht nadernainde, “to the breast of the palm.” ²⁰³ i. donacibib, “to the paps.” ²⁰⁴ i. dongæile, “to the stomach.” ²⁰⁵ i. animmlind, “the navel.” ²⁰⁶ i. ditin, “protect.” ²⁰⁷ i. donmedon, “to the middle.” ²⁰⁸ i. donahairnlb, “to the reins.” ²⁰⁹ i. nahui[r]ge, “the genitals.” ²¹⁰ i. donbroind, “to the stomach.” ²¹¹ i. donspireis beothaig inchride, “to the living spirit of the heart.” ²¹² i. ditin, “protect.” ²¹³ i. inmæc hoc treduiughe l. inmæc hoc treuillech, “the 3-cleft liver, or the 3-cornered liver.” ²¹⁴ i. nabloingi, “of the lard (?)” ²¹⁵ i. selg, “spleen.” ²¹⁶ nalocha ochsal, “the arm-pits.” ²¹⁷ i. indriescain, “the . . . (?)” ²¹⁸ i. inglais, “the . . . (?)” ²¹⁹ i. ditin, “protect.” i. ingaile, “the stomach.” ^{220(a)} i. indraip (indrapp?), “the chest (?)” ²²¹ i. cusingcaman, “with the lungs.”

* MS. calicibus.

Appendix.

Uenas²²³, fibras²²³, fel cum bucliamine²²⁴.
 Tege²²⁵ carnem, ingerinem²²⁶ cum medullis²²⁷,
 78. Spplenem²²⁸ cum tortuosis intestinis²²⁹.
 Tege²³⁰ uesicam²³¹ adipem et pantes²³²
 Compaginum²³³ innumeros²³⁴ ordines²³⁵.
 Tege²³⁶ pilos²³⁷ atque membra²³⁸ reliqua²³⁹
 82. Quorum forte præterii²⁴⁰ nomina²⁴¹.
 Tege²⁴² totum²⁴³ me cum quinque sensibus²⁴⁴,
 Et cum decem fabrefactis^a foribus²⁴⁵.
 Utib²⁴⁶ a plantis²⁴⁷ usque ad uerticem²⁴⁸
 86. Nullo²⁴⁹ membro²⁵⁰ foris^{250(a)} intus²⁵¹ egrotem²⁵².
 Ne de meo posit²⁵³ uitam²⁵⁴ trudere²⁵⁵
 Pestis²⁵⁶, febris²⁵⁷, langor²⁵⁸, dolor corpore²⁵⁹.
 Donec iam deo dante seniam²⁶⁰
 90. Et peccata mea bonis factis deleam²⁶¹.
 Et de carne lens²⁶² labis²⁶³ caream

Et

GLOSS.—²²³ i. nahéte ochta, l. na cuiallen, “the *sts* (?) of the breast or the veins.” ²²³ i. nafethi, “the sinews.” ²²⁴ i. cusintóin i. coelan nageraine l. muine. ²²⁵ i. ditin, “protect.” ²²⁶ i. inbleoin, “the groin.” ²²⁷ i. cusna hindib, “with the entrails.” ²²⁸ i. inlu leith, “the spleen.” ²²⁹ i. cusna-findchoelaib cammaib, “with the tortuous intestines” (lit. “white guts”). ²³⁰ i. ditin, “protect.” ²³¹ i. lamannan, “bladder.” ²³² i. omnea. ²³³ i. nacondhuta, “of the joints.” ²³⁴ i. dirim, “innumerable.” ²³⁵ i. innahuird, “the orders.” ²³⁶ i. ditin, “protect.” ²³⁷ i. nafoilt, “the hairs.” ²³⁸ i. nabfaill, “the limbs.” ²³⁹ i. cohulide, “entirely,” “altogether.” ²⁴⁰ i. asarsechmnallius, “of which I have passed by.” ²⁴¹ i. ananmand (“their names”). i. præterii per concisionem causa metri. ²⁴² i. ditin, “protect.” ²⁴³ i. imlan, “the whole.” ²⁴⁴ i. cusna u. sians[alb], “with the 5 senses.” ²⁴⁵ i. cusna .x. ndoiralb dentisib i. quinque sensibus anma, “with the 10 doors of . . . i. e. quinque sensibus of the soul.” ²⁴⁶ i. gnath[ugud], “to use.” ²⁴⁷ i. nabuind, “the soles.” ²⁴⁸ i. inbaithis, “the top of the head.” ²⁴⁹ i. cenni, “without anything.” ²⁵⁰ i. sic. ^{250(a)} i. allamnug, “abroad, without.” ²⁵¹ i. allastig, “at home,” “within.” ²⁵² i. nasroin, “that I may not be sick” (?). ²⁵³ i. nafeda, “that it may not be able.” ²⁵⁴ i. betha, “life.” ²⁵⁵ i. curasroena, “that it may defeat.” ²⁵⁶ i. plag, “plague.” ²⁵⁷ i. fiabrus “fever.” ²⁵⁸ i. indiangular, “the lethargy.” ²⁵⁹ i. incorp, “the body.” ²⁶⁰ i. curaocntaige dia dam curbamsean friforba mobethad ind etlai 7 indendgai, “that God may grant to me that I may be old at the end of my life in purity and in innocence.” ²⁶¹ i. curadichuirer mopecka domdeggnimartaib, “so that I may displace my sins by my righteous doinga.” ²⁶² i. inategin, “in which I go.” ²⁶³ uel himis i. onabasaib, “from the deaths (?).”

^a MS. fabrifactis: in marg. vel fabricatis f. i. cusna .x. ndoiralb cumdachtaib.

MS. utii.

Et ad alta euolare²⁶⁴ ualeam,
 Et miserto deo²⁶⁵ ad etheria²⁶⁶
 94. Letus²⁶⁷ uehar²⁶⁸ regni refrigeria²⁶⁹.
 Fin. it. amen.,

Gloss.—²⁶⁴ i. curaetelaiger cunahardaib i. cuananemdaib, “that I may fly to the heights, i. e. to the heavenly (places).” ²⁶⁵ i. curaerchisse dia dim, “that God may have mercy on me.” ²⁶⁶ i. cunanendaib, “to the heavenly (places).” ²⁶⁷ i. cofailid, “blithely.” ²⁶⁸ i. corumimarchoirther, “that I may be borne.” ²⁶⁹ i. etarfuarad, “coolness”?

N O T E S .

PREFACE.—*Superaltare* (sr. altare, MS.) “bifariam sumi videtur, nempe pro Ciborio, quod altari imminet, et Altari portatili.”—Du Cange. *Savos*, i. e. salvos. *Undeacisillabum*, i. e. ἐνδέκασύλλαβον. *Bracicalectionon*, i. e. *Βραχυκατάληκτον*.

TEXT.—V. 4. I take the following quotations from Mone (*Hymni Lat.* l. 370):—An non est mare hoc s̄eculum, ubi se invicem homines quasi pisces devorant? an parvæ procellæ et fluctus tentationis perturbant hoc mare? an parva pericula sunt navigantium, id est in ligno crucis patriam coelestem quærantium? S. *Augustini*, sermo 252, 2. *Chrysost.* contra anom. 7, 1. ὁ τῆς δικαιοσύνης ἡλιος τοῦτον ἡμῖν κατευθύνει τὸν πλοῦν. Minus undæque mundialium nimborum *Sidon*. *Apoll.* Ep. 9, 4. Salum jactantis s̄eculi, S. *Cyprian*. Ep. 1. Tibi hoc s̄eculum mare est; habet diversos fluctus, undas graves, s̄evas tempestates et tu esto pisces, ut s̄eculi te unda non mergat.—*Ambros.* de sacram. 3, 1.

V. 19. *Agonetetas*, i. e. ἀγωνοθήτας.

V. 21. Says Mone: A similar putting together of the saints is often found in the Greek songs, e. g. θεηγόροι προφῆται, θεοειδεῖς μάρτυρες, θεῖοι μαθηταὶ τοῦ σωτῆρος, τοῦτον ἀιτήσασθε.—*Triodium*, E. 3.

V. 24. *Atque adjuro*. This and the next line are not given by Mone.

V. 25. For *ūti* (which, as in v. 85, the scholiast mistakes for *ūti*) Mone gives *ut*.

V. 28. For *cuius tremor*, Mone has *timor, tremor*. Note the alliteration in this line.

V. 29. *Inpenetrabilis tutela*, Mone.

V. 31. *Gibræ*, i. e. hominis (*gybræ* in the Darmstadt MS.), gen. sing. of *gibra*, apparently a corruption of the Chaldee *gabrâ* (Syriac *gabro*, Hebrew *geber*, Arabic *gabrun*).

V. 31. *Tetri demones*. Again I quote Mone: “The devil has destroyed the divine order in the creation, and this is expressed in his form, which is an image of the wildest distortion (*verzerrung*), neither human being nor beast, but a self-contradictory mixture of both. To this essentially belongs his black colour, for he is an enemy of the divine light; he shines only as a destroying fire, and has fallen like

like a lightning-flash from heaven, Luke, x. 18, Matt. xxv. 41. All these representations rest on the Revelation of John, xii. 3, 9, xiii. 2, and other places. Strictly speaking, the devil should only be named serpent, so far as regards the aforetime and the present, for only at the end of the world does he appear as a dragon. *Augustin.* sermon. ined. ed. Denis, p. 39, calls him leo et draco; quando ut draco serpit non ut leo rugit. *Tertullian.* adv. Marcion, 4, 24, diabolus in serpentis et draconis et eminentissimae cuiusque bestie nomine deputatur penes creatorem. *Sever.* *Sulpit.* epist. 3, calls him cruenta bestia."

V. 34. Mone's MS. reads "mea librent, ut solent, iacula." Here, of course, *iacula* is a quadrisyllable (i-acula). "The darts of the devil," says Mone, "are called in the *Mensei* *ἰοὶ ψυχόλεμροι*. Oct. 11. Thereby is the heart poisoned: ἡ καρδία μου φαρμαχθεῖσα ἵψη τὸν δρεας, Jul. 27. They are a poisonous snake-bite: δρακόντιον δῆγμα, ibid. ἐγρανμάτισεν δρις δ παμπόνηρος δλην μου τὴν ψυχὴν πονηρῶς. *Triodion*, H. 3."

Vv. 35-38. These difficult lines stand thus in the Darmstadt MS. :—

Gigram cephalē cum iaris et conas
patam liganan sennas atque michi: nas
chaladum charassum medianum talias
batma exugiam atque binas idumas.

Gigram, better *gugram* (*gugras*, i. a. *capita*, Z. 1097), is possibly taken from Hebr. *gulgileth*, or Syriac *gögültü*. *Cephalē* (*cepphalē*) is of course *κεφαλὴ*. For *Iaris* (gl. *capillia*), leg. *seris*, abl. pl. of *sara* (-us, -um ?), formed from Hebr. *sə'fir*, Arab. *sha'rūn*? This ingenious conjecture is due to Professor Wright. *Cona*, "eye," and *patha* (*pata*) "forehead," have not yet been referred to their sources, whence Eng. *pate*? *Ligna* (*ligana*), "tongue," perhaps for *lizna*, *lizana*, a corruption of Syr. *leabōnō* (Hebr. *lāshōn*, Arab. *lisānūn*). *Sona* (*sonna*), "tooth," obviously, as Dr. Todd remarks, from Syr. *shennō*, fem. (Hebr. *shēn*, Arab. *sinnan*). *Micōna* (i. e. *etincta* fisocal). *Micōna* must be some part of a tooth, the enamel, the fangs? but unfortunately the meaning of *etincta* is unknown, and *micōna* is equally obscure. *Cladum* (*chaladum*), i. a. *collum*. If this be not from Gr. *κλείς*, gen. *κλειδός*, the collar-bone, we must regard it as for *cadulum* (*cadalum*), and compare the Arab. *qadhālūn* (Syr. *q'dhōlō*), which, as Prof. Wright informs me, is "the back of the head and upper part of the neck." *Carsum* (*charassum*), gl. *pectus*. I suspect the scholiast has blundered here, for *carsum* is probably the Chaldee *harsū*, "the loins." *Mandianum* (*medianum*), i. e. *latua*. Perhaps from Hebr. *mothnayim*, which, however, means lumbi. *Talias* (gl. *na hinneda*, "the entrails, bowels") is obscure to me. *Putma* (*batma*), i. e. *na aliasta* i. in *fuathrois*, "the thighs, i. e. the waist," is also obscure. *Exugiam* (i. e. in *tarb aliasta* no in *fothoin*, "the bull of the thigh or the buttock"). *Exugia* is glossed by *gihsunga* l. *gescincō* (shank?). Dief. *Elfrie* has *exugium* *meegorn*. No one of these A. S. words do I understand. *Idumas* (*edumas*) seems formed from Hebr. *yādhayim*. The abl. sing. occurs in the Book of Hymns, *Altus*, line 70, "Suffulta dei *iduma* omnipotentis valida," where the scholiast says, ".i. manu, *iduma* ebraice, cirus [χειρ] grece, manus latine".

V. 39.

* I am ignorant of the Shemitic languages, and am indebted for the above Shemitic words to Professor Wright and Dr. Todd.

V. 39. Mone's MS. has *meo ergo cum capillis et vertici*, which is bad metre and bad grammar. The construction is obviously "Be therefore a helmet of safety to my crown (*meo . . . vertici*), head (*capiti*) forehead, eyes, and triple brain (right and left lobes, cerebellum), nose, lip, face, temple."

V. 44. *Internaso*. *Ælfric* has "internasus, nose-grystle."

V. 45. For *Tutonibus*, Mone's MS. has *tautonibus*, and *tautones* is glossed by A. S. *bruwa*, "eye-browa," in Diefenbach's Med. Lat. Glossary. *Rota* (whence *rotis*) I take to be the *circulus pupillæ*, *þas seo* hringe of *Ælfric*.

V. 45. *Gingis*. I have been unable to find this word elsewhere. *Anæs*, i. e. anhæse.

V. 46. Mone's MS. has:—

Dentibus lingue ori uvæ gutturi
gurgulioni et sublingua cervici.

Uva, "tongue," hence *uvula* (*κιλεύ*, columella). *Gurgulio*, "Adam's apple," is glossed by *Ælfric* *throtbolla* (throat-ball). As to *sublingua*, *Ælfric* has *sublingium* *auf*, which Bosworth explains as "a round spongy substance covering the glottis."

V. 49. *Capitati, centro*, with the meanings given in the gloss, are, so far as I know, *ἄπαξ λεγόμενα*. With *centro*, we may, perhaps, compare *chaeturum*, which *Ælfric* glosses by *eal throtbolla*. But what is *eal* here? The ejaculation *obsecro te*, &c., is not in Mone's MS.

V. 51. For *domine*, Mone gives *deinde*.

V. 53. For *retundas*, Mone gives *retrudas*, and in illustration of the verse he cites *Triodion*, L. 4, *ðparwν καὶ ðparáwν ἵχθρων ῥύσαται ἡμᾶς, κύριε*.

V. 57. *Cubis* (i. e. *rigthib*). *Ælfric* glosses the nom. sing. *cuba* by *elboga*.

V. 62. Read *catacrinas* for *catas crinas*; first, because Mone's MS. has the former reading; secondly, because *Ælfric* has "*catacrina hýpedan*," hip-bone, which comes tolerably near the meaning of the Irish gloss.

V. 64. *Genucis*. The gloss attributes two meanings to this word. The first is "reins of desire;" and here the word probably stands for *genialibus* (though *genitalia* properly means "marriage bed," "marriage"). The second is "knee-caps;" and here it stands for *geniculis* (*Ælfric* *glosses geniculi* by *cneow-syrste*).

V. 68. *Mentagris* (i. e. *ladraib*, "toes"). This meaning suits in the following passage from Cummian's Epistle (*Usher's Works*, iv. 436): "An Britonum Scotorumque particulæ qui sunt *pene extremi*, et, ut ita dicam, *mentagris* orbis terrarum." Dr. Reeves has kindly referred me to a story in the Acts of S. Baithene (*Acta Sanctorum*, Junii, tom. ii. p. 237, δ), where the devil says of a possessed man, "per *mentagram* irrepsti in eum."

V. 69. *Pectusculum*. *Ælfric* *glosses* this word by *breast-ban*, breast-bone.

V. 74. *Marcem* and *Fitrem* are to me *ἄπαξ λεγόμενα*. *Obligia* occurs in *Ælfric's* glossary, explained by *nytte*, and Somner thinks it means *ἀκρομφαλον*, i. e. the centre of the navel.

V. 75. *Doliam*, apparently for *dolum*, which properly means a large jar, but may well have got the secondary signification of "stomach" (*gaile*).

V. 76. *Buciamins*: *bucleamen* is glossed by *heorthama* ("midriff, covering of the heart") in an Anglo-Saxon MS. quoted by Diefenbach.

V. 81. *Pantes*, of course $\pi\acute{a}vres\zeta$. This conceit of using Greek words when Latin would have done as well, or better, may be further exemplified by the hymn to Abbot Comgill (Z. 1138):—

Audite pantes ta erga ($\pi\acute{a}vres\zeta$ rd $\acute{e}ipy\alpha$)
allati ad angelica, &c.

V. 91. *Labis* (MS. *tabis*) is for *labibus*.

Glosses.—No. 1. *Forgaire*, “an imperative” (= *ver-garia*): cf. *forgair* imperat., Z. 440. In *co foringairiu* *apati*, “with an apostle’s authority,” Z. 1060; *foringarthaid*, an imperative, Z. 767, 853, 979; *forngarti* *jussei*, Z. 473, the preposition seems *forn* (*farnbendellb*, *forn-6in* *ndeibl* “secundum idem exemplar,” Z. 583) = Bret. and Corn. *warw*, unless, indeed, this be the Ir. *iarn* = *ivarn*. The root is **GAR**. See Commentary, No. 469, and compare $\gamma\eta\rho\nu\zeta$, Eng. *crow*.

Fortachtaigim, I assist, a denominative from *fortacht*, or, as spelt in the Tract, No. 727 (Comm. p. 90), *furtacht*. It may be interesting to put together here the verbal forms found in these glosses:—

Active, Pres. indic. 1st. sing. (i-stems), *fortachtaigi-m*, 1; *atchi-mm*, 52; *atchi-mm*, 141; *tegin*, 261.
3rd pl. *ditnet*, 76; *it*, 49.

Pret. act., 1st sing. *sechmaillius*, 240. 3rd sing. *atber-t*, 2 (an *á*-stem); *dotbet*, 2.

Imper. 2nd sing. act., *ditin* passim; *bi*, 147.

Conjunctive 1st sing., *eroim*, 252 (leg. *eróinam* f.); *dichuirer*, 261; *stelaiger*, 264.

2nd sing., *torta*, 139; *tháirge*, 149.

3rd sing., *bena*, 62; *féda*, 253; *eroena*, 255.

“ *erchise*, 265; *imme*, 58; *óentaige*, 260; *eraine*, 7; *úaimnige*, 65.

3rd plur., *bertnaiget*, 80; *romiúsaiget*, 23; *chomforbit*, 194; *ditnet*, 19; *didnet*, 40; *fédat*, 43; *dechat*, 59.

Relative present: *bis*, 133.

Passive, 3rd sing. pres.: *asberar*, 1, 2 (an *á*-stem), for *asberthar*; *imarchoirther*, 268 (conjunctive).

Pret. participle: *nomirosta* (*troeth-ta*), 66; fnt. participle: *ingerrtha*, 19.

Verbal noun: *clád*, 44; *imdegail*, 147; *gndthugud*, 56; *suidiugud*, 4.

No. 4. *Iar suidiugud* (gl. *posito*). This mode of making the pret. part. pass. is common in Middle Irish; see, for example, *Leab. Breacc*, 79 b (cited Petrie, R. T. 437), where *coilech in choimded iarna chum-tach* translates the “calix Domini scrinio reconditus,” of what is said to be the Ven. Bede’s abstract of Adamnán’s work, *De Situ Terræ Sanctæ*, &c.

No. 6. *Guassacht*, danger; *ghassacht*, in Z. 28, 61. Cf. the man’s name, *Gósact* (*Gosactum* filium Mil-
eon Macceboin, Book of Armagh, 11 a, 1).

No. 7. With *eroens* we may perhaps connect W. *rhynod*, “agitation;” *rhynu*, “to shiver, to shake;” *eroin*, 252; *eroona*, 255; Mod. Ir. *eroinim*, “I defeat;” Gael. *erain*, “make a false step,” “fall side-ways,” “stumble,” “rush forward with violence;” *eroin*, “deviate.”

No. 8. *Forba*, cf. *forbe*, Z. 15, dat. sing. *iar forbu* in *gnimo*, “after the completion of the work,” Z. 1068.

No. 10. *Dimaines* would now be *diomhána*. *Soegail*, gen. sing. of *soegal*, O. Ir. *asigul*, Z. 731. I know not

not if this be connected with W. *hoedel* (*vita*), Z. 125, Bret. *hoal*. The resemblance to *sô-culum* is, perhaps, deceptive.

No. 11. *Impido* is, perhaps, = *imb-bido*. Cf. Goth. *bidjan*, *bidan*, A. S. *gebede*, Eng. *bid*, *beadsman*, &c.

No. 20. *Co-hairithe* for *co-hairgthe*, an adverb formed from the adjective *airgthe* (O. Ir. *airegde*, Z. 233), by prefixing *co*, now *go*; connected are *aireches* (*principatus*), Z. 233; *airech* ("primus, anterior," Z. 67, note) = W. *arg* in *arg-lwydd*?

No. 28. *Adntes*, apparently *adan-tes*; *adhanaim*, "I kindle" (W. *en-ywss*, root *AN*?). As to *tes*, v. Commentary, No. 5.

No. 39. *Dluith*, v. *supra*, Commentary, No. 636. Cf. *dlathad*, *infra*, No. 61, and W. *dyludo*, "to adhere," from the W. word it would seem as if *dluith* stood for *du-luith*: cf. *dliged* = W. *dyled*.

No. 43. *Fedat* (gl. *valeant*), *feda*, gl. *possit*, 89, read *fédat*, *féda*, and compare *nír fítsat a hescaine do forchúlu*, "they could not avert his malediction." *Fled* *dúin nan ged*, 28; *ni fédann fer fingaile a togluasacht*, "a parricide cannot move it," *ibid.* 82.

No. 44. *Clód* = W. *cludd*, "an overwhelming." *Clód* for *co-lód*. Cf. O. Ir. *imchlóid* (imm-co-lód), Z. 768, 847: *imchlóid* *ceneiul na diil*, "change of gender or declension," Z. 664: *timluad* (du-imm-lód) *agitatio*, Z. 847: *imluadad* (gl. *saltabat*), ib.; *immluadi* (gl. *exagitat*), ib.

No. 45. *Cuimleng*, cf. bid *cuimlengaithi* i. bid *confiechtaighi* (gl. *congrediendus*), Z. 474: *coimleanga*, O'R., "a race," Skr. root, *lang*? With *brug* cf. the Mod. Ir. *brúighedn*, "strife."

No. 49. *Ánach*, *anachdu*, in Old Ir. *óinach*, *óinachdu*: in *óinach* i. *taibderce* (gl. in *theathrum*), Book of Armagh, 183 b. *Óinach* is derived from *óin*, W. *un*, Old Lat. *oinos*, Goth. *ain-s*, Eng. *one*. M. Pictet (the morning-star of Celtic philology) has compared the Mod. Ir. *aon* with the Skr. demonstrative *éna*. *Bruinecha* (gl. *proretas*), *bruine*, *broine*, "prora," are O'R.'s *braine*, "prow," *braineach* i. *táisseach*, a leader. (Cf. W. *blain*, *blaenor*, a leader; *blaenu*, to precede, and Corn. *brenniat*, gl. *proretas*?). *Stiuraomaind* is a Teutonic word, probably Old Norse, in which language there may have been *stýrismenn*, n. pl. of *stýrismáðr*, though I cannot quote either of these forms. Cf. A. S. *steóres man*, L. *Ædelb*, *forestabórd* *proreta* *Somn*. The Danish *styrmand* means "a mate." In Breton we have *stár* and *sturia*. *Corr* fem. agrees in gender with Bret. *ker*, a sharp edge. W. *cwr* (for *cwr*) is masc.

No. 52. With *atchimm* cf. *itge*, a prayer. Book of Armagh, 18 b, 1.

No. 53. *Fedba*, nom. sing. *fedb*, i. e. *fedv* = W. *gweddw*, Corn. *guedeu*, Lat. *vidua*.

No. 54. *Indraoca* (gl. *fideles*) cf. O'R.'s *ionnraedn*, and perhaps the O. Ir. *isrica*.

No. 55. *Faismedaig*: the gen. plur. of this word occurs in Patrick's hymn: in *ernaigthib huasalathrach*, i. *taicrethaib fátha*, hi *praeceptaib apostol*, in *hiresaib fuismedach*, for which we should read *fóismedach*: cf. *fóisite* (confessio), Z. 41; *fóisitnib* (professionibus), Z. 589.

No. 58. *Imme*, apparently from a verb, *immin*, *imbim*, formed from the prep. *imm*, *imb* = *ambi*.

No. 59. *Decháit* has here, perhaps, a transitive meaning; but in Z. 1129, arna *decháit* means *ne veniat*. *Ulou*; this is the O. Ir. acc. pl. masc. of *olc* (= *Ulko-a*, which is found on a Gaulish coin?). *Iarair*, a derivation from the prep. *iar*: cf. *rofersam artiarair*, *Oingus*; *ar artiarair*, Corm. Ecc. 60.

No. 62. *Bona*, from *benim*, Z. 933, I strike, now *beanaim*. Cf. Goth. *banja* (πληγή, δλκυς), Engl. *bane*, Gr. *φόνος*. The root is concealed in W. *cyminedd*, "conflict," *cyn-binedd*.

No. 64. *Grdnna*, cf. perhaps W. *graen*, "rough."

No. 65. *Uaimnige*, a denominative from *ōmun*, fear; cf. W. *ofni*, to frighten; Gaul. *Exobnus*.

No. 66. *Inillius* (gl. *tutela*, gl. *tutamini*, *infra*, No. 140), derived from *inill* (gl. *tuta*, *infra*, No. 74); *ro-inill* *tutissima*, No. 147. Z. 731, has *inill* (gl. tutor), but he says the reading is doubtful. *Tremota* (leg. *tremetha*?) *iu nemthremeta* (cf. *neimhthreabhthe*, O'R.), seems a deriv. from the prep. *tremi*, which occurs in composition (*tremi-berar* "transfertur," *tremi-tiagat* "transagrediuntur," Z. 850). *Troeta* in *nemtroeta* appears to be the part. pret. pass. of the verb *troethaim* (O'R.'s *troothaim*), I subdue.

No. 69. With *truailnide* in *nemthruailnide*, cf. *ro-truailled*, "was corrupted," Corm. v. *Brdthair*, Eng. *trull*, Bret. *trulen*, "femme malpropre," are perhaps connected.

No. 71. *Compur*, O'R.'s *compuir*, "body, chest, trunk," is etymologically obscure to me.

No. 75. *Sciath*, Z. 21 = W. *ysgwyd*, Old Bret. *scot*, Z. 114 (= *scētā*), the relations of which with *scūturn*, *σκύρος*, if existing, I am unable to settle.

No. 80. *Bertnaiget* (gl. *vibrent*), Z. 436, has *ro-bertaiget*, gl. *vibraverunt*. Has he left out *ro*?

No. 81. With *urchar*, "a dart," cf. W. *ergyr-waew*, "a flying spear."

No. 82. *Clo-i-ænd* seems the W. *pen-glog*.

No. 83. *Clechtaid* (gl. *soleant*), from *clochtaim*, now *cleachdaim*. The same form occurs in the Leab. *Breacc*: "clechtaid doine a thadull γ a pocad, "and men are used to touch it and kiss it" (Petrie, R. T., 437). This seems the W. *preithiaw*, "to practise."

No. 93. *Inneda*, acc. pl. of *inne*, O. W. *engued*, Z. 149; the Corn. *eneder-en* (gl. *extum*) is from *ἐντρόπος*.

No. 94. *Sliasta*, nom. pl. of *sliasaít* (now *sliasaíd*), *sliassit*, gl. *poplea*, Z. 22; *sliastaib*, gl. *femoribus*, gl. *cubis*, *infra*. *Fuathroic*, *fuathrog*, "girdle," O'R., cf. W. *gwragya*, Corn. *grugus*.

No. 95. *Fothoin*, I have not met elsewhere, and cannot say whether it is a nom. sing. fem. or a nom. pl. masc.; probably the former, as *no* is used in these glosses for the nom. pl. masc. of the article. May we compare the W. *gwadn*, "foundation"? Z. 261, has *fotha* (gl. *crepido*), dat. sing. *fothu*, Z. 999 (*rob-fothiged*, "ye were founded," *ibid*; *no-fothaiged*, "it was founded," Lib. Hymn., ed. Todd, p. 73), which seems cognate.

No. 99. *Cath-barr*, "battle-hat;" *barr* (gl. *cassia*, Z. 51) = O. W. *barr* (gl. *colomaticus*). With these, I suspect, are connected Fr. *barrette*, Ital. *berretta*. Diez, however, refers them to the late Latin *borrus*.

No. 106. *Gulbain* (gl. *rostro*), cf. nom. *guiba*: cf. O. W. *golbinoc* (gl. *rostratum*), Z. 111; W. *gylf*, a bill, or beak, Corn. *gelvin*.

No. 107. *Bcl*, "lip," cf. W. *gwefi* = *vo-bel*.

No. 109. *Araid* (gl. *tempori*) for *araig*, dat. sing. of *are*, gen. *arach*. The acc. dual of this word occurs in the charm against *conngalar* (headache), Z. 926: *im du da are γ fort chulatha*, "round thy two temples and on the back parts of thy head" (*clais culad*, "hollow of the poll," C.); Corn. *erieu*, gl. *tim-pus*, W. *ar-lais*.

No. 112. *Malg*, "eyebrow;" Bret. *malven*.

No. 113. *Cluassaib* (gl. *auribus*), from *cluas* = W. *clust*.

No. 114. *Gruadib* (gl. *genis*), from *gruaid*, W. *grudd*.

No. 115. *Oilib* (gl. *bucis*), from *oil*, now written *aoil*, with which the W. *ael* may be connected, though this means "a brow."

No. 121. *Imchornib* (gl. tutonibus) is to me an *ἀπαξ λεγομένον*: the root seems that of *cosanaim*, I defend. Though tautones, according to an A. S. glosser, signifies eyebrows, I think that the Irish scribe understood it as meaning eyelids, especially as eyebrows (*mailgib*) occurs before, No. 112.

No. 123. *Anail* (gl. anele), W. *anadl*, Skr. r. *AN*; an-imus, *ἀν-εμος*, Skr. *anila*, wind.

No. 125. *Giall* (gl. faucibus): cf. A. S. *cole*, Eng. *jowl*?

No. 135. *Dibechan*, throat: *neascibid* *dibeachain* (gl. apostema gutturus), C.

No. 137. *Muineo* (gl. collo), W. *mennugl*.

No. 138. For *edinuarraig* read *edinfuarraig*, and cf. *fuarrech* (gl. clemens), Z. 778; *fuirrech*, Z. 986.

No. 147. *Bi at lúirig*, "be thou a corselet," literally "be thou in thy corselet," an idiom inexplicable by me. See O'Don. Gram., 165: *bhí sé 'n a rígh*, "he was a king," lit. "he was in his king." The same idiom is found in the case of the verb subst. *td*: *tá sé 'n a ségart*, "he is in his priest," i. e. "he is a priest," ibid.; *imdegail*, protection, so in Patrick's hymn: *lám dé domm imdegail*; and see Colmán's hymn, cited *supra*, p. 57, *centair*, *altair*, genitives sing. of formations from *cen*, "cis," and *all* = *álla*, by means of the suffix *-tar* = Skr. *tara*; with *amainisib* cf. *dimaines*, *supra*, No. 10.

No. 149. *Túairge* (gl. retundas), v. *supra*, No. 722.

No. 151. *Dofaiceann* (gl. invisibles), apparently an adjectival n-stem, nom. sing. *dofaicse*, O'R., from the particle *do* and *faicse*, which I have not met, though *faicsinach*, "visible," occurs. *Retla mongach . . . do faicsein*, "a bristly star was seen," Tighernach, cited O'Don. Gr. 443; *faicfi*, 3rd sing. fut. act. of *faicim*, I see, occurs *ibid.*, 179. With this verb M. Pictet (Beitr. ii. 87) compares Skr. *paç*, W. *paith*, "glance (from *pakti*); Skr. *spaça*, "spier;" Lat. *specio*, *specto*, &c. I have not found this form (with unaspirated *c*) in Old Irish. Z. 933 has a word, *fégad*, which seems connected:—

Mucholmoc ramcharastar ar *fégad*, ar fis
Is airai ramcharastar uair is tend mo chris.

"Mucholmoc ("my little Colum") loved me, for (my) insight, for (my) knowledge.
It is for this he loved me, since my girdle is strong."

Oc *fegad* (*tégad*), "seeing;" *fégaid*, "see ye;" *Seirgi. Conc. Aingil*, *apstail*, ard *fegad*, "angels, apostles, a high vision!" Colm. 44; cf., too, the Mod. Ir. *feuchain*.

No. 152. *Bir*, gen. *bera* = Lat. *veru*; *birdae*, *berach* (gl. *verutus*), Z. 46; W., Corn., and Bret. *ber*. Benfey connects *veru* with the Skr. r. *hvr*; and this would go far to explain the strange phenomenon of initial Celtic *b* = Lat. *v*.

No. 153. *Clu*, *clói* (gl. *clavi*), Z. 67.

No. 160. *Claseaib*, cf. W. *clais*, trench.

No. 163. *Uille* (gl. *ulnas*), W. and Corn. *elin*. Cf. *ul-na*, *ώλ-ίνη*, ellen-bogen, Eng. *el-bow*.

No. 166. *Basse*, from *bas*, "palm of the hand," probably identical with W. *bas*, shallow, flat.

No. 170. *Asnach* (gl. *costas*): cf. W. and Corn. *asen* (there is a W. plur. *asen-au*). Radically connected with Skr. *asthi* (by-theme *asthan*), *ἀστίον*, os, oss-is.

No. 177. *Tóna*, buttocks: cf. W. *tin*, "a tail, a bottom."

No. 185. *Glúnib* (gl. *genua*), from *glún*, W. *glin*, Corn. (irregularly) *clin*.

No. 187. *Adbronda* (gl. *talos*): O. Ir. *odbrann*, gl. *talus*, Z. 1102: Leyden Priscian, 37 δ, Gael. *aobrunn* (where note the non-aspiration of the *b*), W. *uffarn*. Probably a compound, the first element of which has,

has, as Dr. Siegfried suggests, perhaps lost an initial *p* : cf. *ποδ-ός*, *pěd-in*, Skr. *pad* (Eng. *foot*, Goth. *fōtus* is Skr. *pāda*).

No. 189. With *luirgnib*, nom. *lorga*, cf., perhaps, W. *llorp*, shank.

No. 192. *Salaib* (gl. *bassibus*), from *sal* = W. *ffal* (or *sawdl*?).

No. 194. *Géga*, "branches," from *gég* = W. *cang*, as *dég* (10) = W. *deng*. Perhaps we may compare the Ir. (and British) tribe-name, *Gangani* (*Γάγγανοι*).

No. 196. *Ladhar* now means a fork, a prong, the space between two fingers or two toes. O'Reilly, however, has *ladhar*, "a toe," and in Gaelic the word means hoof as well as prong, fork.

No. 198. *Dona x. ningnib*, *read* *dona deich n-ingnib*, and note the occurrence of the transported *n* after *deich* (10), that number (Skr. *daçan*, Lat. *decem*) having originally ended in a nasal. So we have *sechtn(n)* 7, and *ocht (n)* 8, *ingnib*, dat. of *inga* = W. *ewin*, Skr. *nakha*, *ðvūξ*, Germ. *nag-el*, Eng. *nai-l*.

No. 200. *Bruinde*, "breast, bosom." St. John is called *Sean na bruinne*; W. and Corn. *bron*.

No. 203. *Cich* = W. *cyg*, flesh.

No. 205. *Immlind*, navel. Radically connected with *δημαλός*, *umbilicus*, navel, Skr. *nábhi*.

No. 216. *Ochsal* (which in form is almost identical with Lat. *axilla*, O. H. G. *ahsala*) is, I suspect, by metathesis for *oschal*, *aschal*: cf. W. *asgall*, "wing."

No. 220. *Raip* (?) I have never met elsewhere. Can it be connected with A. S. *hrife*, Eng. *mid-rif*? But the word may, perhaps, be *indrailp*, or *drailp*.

No. 221. *Scaman* (gl. *pulmone*), of. O. W. *seamn/begint* (gl. *levant*), W. *ygwyfaint*, "the lights;" Bret. *scévent*, Corn. *skefana*.

No. 224. *Cusin tóin*, "with the anus, i. e. *coelan na geraine no muine*, the gut of fat or lard;" i. e. the large intestine which is covered by the omentum: *coelan*, a deriv. from *cóil*, "slender;" *geraine*, gen. sing. of some word having the same root as *geir*, tallow: *muine*, "the lard which lines the intestines of a pig," C. The Highland Society's Dict. has *muin*, "fat adhering to the entrails of an animal."

No. 228. *Lu leith* "the spleen." Perhaps the mysterious *lewilloit* (gl. *splen*) of the Cornish vocabulary, may be connected with this.

No. 229. *Find*, "white," W. *gwyn*, Gaulish, Vindos; root *vid*, for *vid*, Skr. *çvid* *album* *case*, Goth. *hveita*, Eng. white. *Cammaib*, nom. sing. *camm*, W. *cam* = *cambo* in *Cambo-dunum*, &c., see Z. 75.

No. 231. *Lamannan*, "bladder," perhaps connected with W. *llafanog*, "liverwort."

No. 238. *Bdill*, nom. pl. of *báll*, "a member" = *φαλλός* (Prof. Siegfried).

No. 240. *Asareichmailliūs*, i. e. *asa-r'-sechmailliūs*, *asa*, "whose," (sing. and plur.), I cannot explain. It occurs at least twice in the *Féilire*, and also, spelt *ise*, in the *Battle of Magh Rath*. See O'Don. Gr. 131, 132. *Sechmailliūs* is in the 1st. sing. pret. act. of a verb which in Z. appears to belong to the *ā*-conjugation (the Latin first): *nad sechmalla* (gl. non omittit), Z. 849; *sechmalfam-ni* (praeteribimus), Z. 437; *sechmalfader*, Z. 1067. In Mod. Ir. the verb in question has passed over to the *i*-conjugation (the Latin fourth), as we see from the form *seachmaill-i-m*; and this change seems to have taken place when our gloss was written, *seachmaill-i-us* being identical in form with *rocinn-i-us* (gl. *definivi*), Z. 434; *baits-i-us*, *ibid.*; *tocuir-i-us* (Patrick's Hymn), &c.

No. 245. I do not understand this gloss. Can *dentaib* be for *d' éin-tóib*, "of one side"?

No. 250, 251. *Allamuig*, "outside;" *allaastig*, "on the inside." I cannot explain these adverbs. They occur in O'Don. Gr. 263, 269.

No. 258. *Diangalur* (gl. languor). This gloss enables me to correct my reading and version of part of one of the S. Gall incantations, Commentary, No. 222. *Diangalar fuaill* (languor urinae) is the ailment against which the charm is directed.

No. 260. *Endgai*, innocence, O. Ir *encae*, fem., Z. 262; innan ennac (gl. innocentum), Z. 1003. S. Brigit is said to have been *endac*, "innocent," Leb. Breacc, cited Todd, Lib. Hymn, 65. The true spelling is *encae*, *ennac*, and the words are probably cognate with *in-nocens* (*noceo* = Skr. *nāçayāmi*, "I slay"). *Ellai*, dat. of *etlae*, *etla?* an abstract from the adj. *etla*, the gen. sing. neut. of which occurs in H. 2, 15, fo. 64, a (T. C. D.): *co fortacht each etail* i. *co forithin each glain*.

No. 261. *Deg-gnimarthaib*. I have not met the nom. sing. of the *simplex* of this word, which must be *gnimarad*, whence O'R.'s *gniomharthach*, "actual, active."

No. 265. *Erchisse*, better *airchisse*. Cf. *airchissi* (gl. *parcit*), Z. 199; *airchissa*, *aressea*, "parcat," Z. 839; hond *erchissecht* (gl. *propitiatione*), Z. 839. The root is probably identical with that of *cessacht*, "sparingness," *supra*, p. 64, No. 280.

No. 267. *Cofáilid* (gl. *laetus*). Cf. *fáilte*, "gaudium," Z. 94, which Z. connects with Goth. *bleiths*, O. H. G. *blídi*, A. S. *blíðe*, Eng. *blithe*. He also compares Lat. *laetus*, which he supposes to stand for *laetus*.

No. 268. *Co-ru-m-imarchoirther* exemplifies the system of impersonal flexion which has attained such a development in the Celtic verb, in consequence of the early loss of the first and second persons in the tenses of the passive. Cf. *do-chuirriw*, gl. *ascisco*, Z. 844; *imm-e-churetar* "qui tractant," Z. 447 (where the *e* is the infixed relative, changed from *a* by progressive *umleut*); *erchuiretar*, Z. 1016, 467; "ponuntur," *adchuireddar*, "adhibentur," Z. 467; *cuiretar*, "ponunt," Z. 314; *cuire uait*, "pone a te," Z. 457. The third sing. pret. act. of the verb in our gloss occurs in the *Irish Nennius*, p. 110: *ro-imarcor Artur delb* [delib?] *Muire for a gualaind* | *ro-teigistar na Pagain*, "Arthur carried the image of Mary on his shoulder, and cast out the Pagans."

No. 269. *Starfuarad* (gl. *refrigeria*), cf. *fuar*, cold. I do not understand the force of *star-* here.

CORRECTIONS AND ADDITIONS.

Page 2, for *CARAIG* read *CARRIG* (Old Ir. *carrie*, Book of Armagh, 10 b, 1; Med. W. *carrec*, Z. 814).

Page 4, note 15, for *amann* read *lamann*.

Page 5, No. 55, *iolla* is for *hilla*: see Commentary, No. 1005, p. 116.

Page 5, No. 57, for *riatáipe* read *riatáipe*.

Page 7, No. 132, *scama* is for *squama*, and *lann* is the O. Ir. *lann*. “Cenni am. blosce am. *lanna*” is the gloss in the Book of Armagh, 176 b, 2, on “*cediderunt ab oculis ejus tamquam scamae*.”

Page 7, No. 147, for *caip* read *capp*.

Page 8, No. 211, for *fistula* read *festuca*.

Page 9, No. 237, for *monicipina* read *monificina*.

Page 9, No. 254, *scupa* is certainly for *stupa*, not *scopae*.

Page 10, No. 169, for *cnáimpiac* read *cnampiac*.

Page 10, Nos. 272, 273, for *chiromantia* read *chiromachia*. For *ptupna* read *sturna*.

Page 11, No. 305, for *eipinnac* read *éipinnac*.

Page 12, No. 328, for *pepga* read *pepgac*.

Page 14, note 4, read *merlaime*, *mer coisi*.

Page 17, No. 503, read *cnampiac*. No. 520, read *Locanus*, *Loðan*.

Page 18, No. 575, for *pairge* read *pairge*.

Page 19, No. 621, for *piapfuiilech* read *piapfuiilech*.

Page 20, No. 643, delete [ventossus].

Page 24, No. 811, the M.S. has “*ereocledus ínleman*.”

Page 25, No. 826, I should now read this as follows: “*hic sibilus est hominis* (i. e. is of the masc. gender) *sibela* [est *feminae* “is of the fem. gender”]: *sermo pri[m]us* in *péð* *porc*.”

Page 25, No. 831, delete [pileus.]

Page 27, No. 863, for *uipci* read *uipci*. No. 872, read *nemthechtar*.

Page 28, No. 890, read *péiðe*.

Page 31, No. 1019, read *péiðeac*.

Page 32, No. 1057, read *vochinéalach*.

Page 37, No. 4, *sási*, *sáí*, seems the W. *syw* (Davies). The acc. sing. of the derivative *sáithe* occurs (spelt *súidi(n)*) in the *Cris Finnáin* (Z. 933):—

cris eoin muchris	“ May my girdle be the girdle of John,
ralég sáidi: níglan	Who read pure science.”

Page 37, No. 5, for *crottárias* read *crottária-s*. As to *cruit*, I am indebted for the following note to Mr. S. H. O'Grady, who has read and annotated the foregoing Commentary with the kindness generally found among men of his wide and accurate attainments:—“Figuratively *cruit* at the present day means ‘a hump on the back’ (from the shape of the Irish harp), and the word has been introduced into the Anglo-Irish dialect. *He put a critt on himself* (do léig sé *cruit* air féin) is applied to any one assuming a humpy attitude, as a jockey does when he works himself along in a race,” &c.

Page 37, No. 6, the *timpan* (gen. *timpain*), whence *timpanach* was a stringed instrument. See C.'s *Battle of Magh Léna*, p. 50, where occurs the expression *an tiompan téad-bhinn*, “the sweet-stringed *timpan*.” Cf. also Girald. Topogr. Hib., “Hibernia quidem tantum duobus utitur et delectatur instrumentis cythara scilicet et *tympano*: Scotia tribus, cythara, *tympano* et choro: Gwallia vero cythara, tibiis et choro.”

Page 37, No. 9, cf. the Cornish *renniat*, divisor, which is synonymous with *partista*.

Page 38, line 10, read 10, *Luchtaire*. I think this word is radically connected with the Latin *lucta*, “wrestling,” *luctor*, *luctator*.

Page 38, No. 13, I have now no doubt that *cathir*, &c., are stems in *e*. The stem of *cathir* (i a weakening of *a*) is *catharac*. With *uasal-athair* compare Corn. *huhel-tat*, A. S. *heahfæðer* = “high-father.” In the second line from the bottom of p. 38 read *áth* for *ath*, and in the last line of the note for philosophy read poetry.

Page 39, No. 14, read *crostán*. Hence the Mod. Ir. *crostdtachd*, which Mr. O'Grady explains as “a kind of composition, part prose, part verse, generally consisting of very far-fetched jokes, and couched in the most difficult and out-of-the-way language at the command of the composer.”

Page 39, No. 15, *ceastunach*, now *ceisteamhnach*, O'G.

Page 39, No. 16, in O. Ir. the *a* of *ard* is long.

Page 39, No. 17, *cinn* I now regard as the gen. (cf. *gilla nan each*, *gilla adairce*). The locative sing. of masc. a-stems is in O. Ir., as in Latin, identical with the gen. sing. Thus *puit*, *supra*, No. 676, is the loc. of *port*, gen. *puit*. For examples of locatives sing. of other declensions, see Beitr. i. 335, 336.

Page 40, No. 18, perhaps *birria* stands for *birrus*, "a cloak for rainy weather;" *unsmeðe hrægel*, "unsmooth raiment," *Ælfric*.

Page 40, No. 19, W. *gwydd*, Corn. *gûdh*. See Diefenbach's *Celtica*, i. 134, 135.

Page 40, No. 20, *Righan* should be *Righain* (W. *rhiaint*), as it is in the modern language. In Old Ir. it seems declined like a fem. i-stem. Thus the gen. pl. *rignae* occurs in an O. Ir. poem to one *Æed*, for a copy of which I am indebted to Herr Mone, of Carlsruhe:—

"Is bun cruinn mair misd soerda, fri baig is bunad findae,
is gase arggait ardbrigg, di chlaind cheit rig eicit rignae,"

where, though Mone's copy has *phinda* and *ignae*, the corrections are certain.¹

Page 40, No. 24, the *t* in *sagart* may be also explained by reference to the ordinary rise of *rt* from *rd*. See Z. 70.

Page 40, No. 26, cf. the W. *clopen*, *clopa*, *pen-glog*.

Page 40, No. 27, read *tdiplis*. Cf. A. S. *tæfel* (gl. *alea*) *Ælf*, W. *taflu*, to fling. Perhaps *tdiplis* is a Celtic word.

Page 40, No. 30, the Lat. *manus*, O. N. *mund*, should have been compared with *muin-cille*. Cf. also W. *mun*, *man*.

Page 40, Nos. 33, 35, the genitives sing. of *ciabh* and *dias* are respectively *céibh*, *déise*.

Page 41, No. 36, cf. the Mod. Ir. *pras*, "hasty, quick, rash;" W. *pres* seems = *praestus*, *presto*, *prét*.

Page 41, line 11, *for fit read* faithful.

Page 41, No. 37, I strongly suspect that *fallaing* is cognate with pallium, though Zeuss seems not to believe that a Celtic *f* can ever represent a Latin *p*. Cf., however, *confoirem* "comparamus," Z. 841, and M. Pictet's paper, *Beitr. ii.*, 84.

Page 41, No. 39, now *gruadh*, pl. *gruadhna*. Cf. also W. *grudd*.

Page 42, No. 42, hence the Anglo-Irish *loset*, "the long wooden box, with a lid and lock, often standing on trestles in a farmer's bed-room, and in which he keeps his linen and valuables," O'G.

Page 42, No. 44, W. *canwyl*, where *wy* as usual = *ē*.

Page 42, No. 46, I have blundered here. The hard *d* in *feddn* = an O. Ir. *t* (= O. Celtic *tt*), and *feddn* is the W. *chwythu*.

Page 42, No. 47, the root may be *vaks*, to grow: cf. the line in *Morte d'Arthur*, "mixed with the manly growth that fringed his lip."

Page 42, No. 48, cf. *lesmac*, which glosses *privignus*, in a ninth-century MS. of Priscian,

¹ The MS. from which this poem is taken is preserved in the monastery of S. Paul, Carinthia.

Priscian, fo. 30, *a*, written by one Dubthach, and preserved in the University Library of Leyden, No. 67. For this and the other glosses in the same MS. I am indebted to Professor Siegfried.

Page 42, No. 49, *sesrach* now means "a yoke of horses," O'G.
 Page 42, No. 50. Can this *rón* (gen. *rón*) be = the A. S. *hrón*, "whale"?
 Page 42, No. 51, cf. the Gael. *ceann-bhárr-easpuig*, "a bishop's mitre."
 Page 42, No. 55, *iolla* is *hilla*, see No. 1005, p. 117. *Marbō* = W. *monochen*.
 Page 43, No. 59, also *adiro-liu* (gl. *cornix*), Z. 726 (is *liu* = Gaul. *λούγος*?).
 Page 43, No. 61, *riaghail* (*ta* from *é*) is the W. *rheol*.
 Page 43, No. 64, perhaps *mitreta* is for *mötreta*.

Page 43, No. 65, the Mod. Ir. *meadar* means "a vessel," generally a churn. Hence the Anglo-Ir. *methor*.

Page 43, No. 70, *sees* is now "the board thrown out from the gunwale of a boat to the strand, to enable one to walk in dryshod," O'G.

Page 44, No. 71, Gael. *taobhan*, "rafter, beam." " *Taoibhín* means a small patch in the side (*taobh*) of a brogue," O'G.

Page 44, No. 73, *lainnéir* is a living word along the Shannon, and means "lanyard," C. Perhaps both the English and Irish words are taken from the French *lanière*.

Page 44, No. 75, now *cordínn*, gen. *cordínneach*, O'G.

Page 44, No. 77, the reading of the quatrain here given is justified by the fac-simile given by Dr. Ferdinand Keller in his *Bilder und Schriftzüge u. s. w.*, plate xi. : *reimm* should be *réimm*, and *oa*, *óá*.

Page 45, in the paradigm of the article the hypothetical stem is inaccurate. In the masc. it should be *sANDA* (ex *sANNA*, *SA-SMA* (?)); in the fem. *sANDÁ* (ex *SA-SMÁ* (?)) : in the neut. nom. and acc. sing. *SA*. In lines 3 and 6, for *sanad*? read *sa-n*?

In the dat. pl. of *dia* read *déib* = *dévábo* (?), and compare *ματρεβό ναμανσικαβό*, p. 100, the discovery of which forms overturns Ebel's theory (here followed) as to the origin of the Ir. dat. pl. from an instrumental. O. Ir. *ai'b* (-*ib*), Gaul. *abo* = *abus* (fem.), Skr. *abhyas*.

Page 46, No. 86, *oigheann* now means "a large cauldron," O'G., who quotes from an old song, "do thuit mo bhean a n-oigheann na feola."

Page 46, No. 88, for *panthera* read *pantera*. Perhaps this is the French *pantière*, "a draw-net for partridges, &c.," Old Eng. *paunter* :—

"Pride hath in his *paunter* kauth the heide and the lowe,
 So that unne the can eny man God Almihti knowe."

Political Songs of England, ed. Wright, p. 344.

Page 46, No. 90, *leth*, W. *lled* = Lat. *latus*, Gr. *πλάτος* (Ebel). Other examples of *leth*, meaning half-, are *leathlobhtha*, "half rotten," *leathmheisge*, "half drunk."

Note 1. If *doiros* in the following Gaulish inscription on the handle of a patera (found in 1853 near Dijon) be = the O. Ir. *dóir*, the opposite of *sóir*, the truth of the conjecture here made is established: *DOIROS SEGOMARI IEVRE ALISANV*, "a slave of Segomaros made (this) for Alisanos."

Page 47, No. 92, "craos na haoine," lit. "gluttony of the Friday," is a phrase now used of eating meat on that day, O'G.

Page 47, No. 93, *mataxa* vel *corductum* vel *stramentum*, *stræl* vel *bedding*, *Ælfric*.

Page 47, Nos. 94, 95, the gen. of *bas* is *baise*. *Read basog*.

Page 47, No. 98, dare we connect *cáin* with *poena*, *noírn*?

Page 47, No. 99, with *féith* cf. Corn. *guiden*, gl. *cutulus*, i. e. *catulus*, a kind of fetter; also Skr. *vétasa*, *arundo*.

Page 48, No. 104. In the quotation from the Tripartite Life for *atcondaire* we should probably read *atcondarc*, cf. *adcondarc*, "I perceived," Z. 930.

Page 48, No. 106, *read scála*, now "a cup;" *caitheamh na scála*, "cup-tossing on Hallow-e'en," O'G.

Page 48, No. 108, "talamh, gen. *talmhan*, is now used by correct speakers for the earth = the world, as in *drum na talmhan* = dorsum terræ, the face of the earth. But *talamh*, gen. *talaith*, is earth in the sense of land, e. g. *dá acra talaith*, two acres of land," O'G. (O'D. and C. do not recognise this distinction.)

Page 48, No. 110, an earlier instance is in the Book of Armagh, 11, a, 2 (top margin), "is báile ineo sis as incortus," "there is a place here below that is *incortus*."

Page 49, No. 118, as to *grunna*, also *gronna*, *gromna*, see Z. 735, note 1.

Page 50, No. 122, "An old saying is *cró roimh oirc*, 'stye before pigling' = 'counting your chickens before they are hatched,'" O'G. (*cró roimh na horcaibh*, C.).

Page 50, No. 128, *lasair* (= *laxarac*) is the W. *llachar*.

Page 50, No. 129, *camradh* is, perhaps, cognate with W. *cafñ*.

Page 50, No. 130, *read sen* (old) = *sena-s*, W. *hen*: cf. Zend *hana*.

Page 50, No. 131, *sech-rán* is obviously a deriv. from the prep. *sech*, W. *hep*. Lat. *secus*; Zend, *haca*.

Page 51, No. 133, delete the statement that in O. Ir. *liacc* is a cc-stem, into which I was led by a misreading of Zeuss's (corrected *supra* p. 80, No. 573); *liacc* was and is a fem. à-stem. As to *lögmar*, v. No. 792, p. 96.

Page 51, No. 137, *ossadh* is cognate with *sossadh* and *foessadh*, the common root being *sthā*.

Page 51, No. 138, cf. A. S. *mele* (patera), *Ælfr.*

Page 51, No. 139. I suspect *cogad* (O. Ir. *coccad*) is con-cata, the *cata* being cognate with Gaul. *catu*, Ir. *cath*.

Page 52, No. 141, the dat. sing. *bairgin* is in Z. 738.

Page 52, No. 142, *read* O. W. *petguerid* in the masculine. And in the third line *read* *nómad* (Z. 1076) *for* *nóim-ed*.

Page 52, No. 145, *cogar* is probably con-gar. See p. 76, No. 469.

Page 52, No. 148, at the end *read* *san(d)islindeni*.

Page 52, note 2, *bliadne*, Book of Armagh (cited *supra*, No. 676), nom. *bliadain*, is another example of the gen. plur. of a fem. i-stem. So ilar *fochraice*, Patrick's Hymn; nom. *fochrie* : *fochide*, Z. 992, 481; nom. *fochaid* : *infinite*, Z. 979; nom. infinit.

Page 53, No. 152, cf. the Eng. *butteris*, Fr. *boutoir*.

Page 53, No. 154, compare with *lúirech*, in its secondary sense, the Vedic charman, lit. a hide.

Page 53, No. 156, cf. W. *mèr*, a particle, Gr. *μέπος*, which Benfey connects with Skr. *mrsh*. Cf. *tir* with *tarsh*.

Page 55, No. 170, so *bíocon*, from Viscount.

Page 55, No. 173, *abbaine* (abbacy) is solely applicable to the office.

Page 55, No. 177, W. *eglwyys*, *ē* becoming *wy* as usual.

Page 55, No. 179, W. *bliegyn*. *Blaesc* is now *plaosg*, "pod," and, jocosely, the "head," O'G.

Page 55, No. 180, *for* *sabribarra* *read* *sarabara* : "sarabara sunt fluxa ac sinuosa vestimenta de quibus legitur in Daniele." Isidor.

Page 55, No. 183, see, however, Ebel, Beitr. ii. 82, on the *Vertauschung der spiranten, f, s, h (ch)*, in Celtic.

Page 55, No. 191, *bile* also means lip (of a jug, &c.), O'G.

Page 56, No. 194, *faechog* is cognate with W. *gwichiad*, Corn. *guihan*.

Page 57, No. 207, *read* *dreolán*, now *dreoilín*, from *deroil*, Corm., now *deireoil*, diminutive.

Page 57, No. 209, *conn* = Lat. *canna*: W. *cawn*, *conyn*.

Page 57, No. 211, *read* *festuca* *for* *fistula*.

Page 57, No. 216, *ga* also means "beam;" *ga gréine*, sunbeam; *ga gealaighe*, moonbeam, O'G.

Page 58, No. 217. I think now that the right reading may be *seideth gdithbulga*, the second word being the gen. of a *gáithbuilg*.

Page 58, No. 220, *for* gen. *bláthaig* *read* gen. *bláthaighe*.

Page 58, No. 222, *diangalar* is wrongly rendered here: a gloss in Gildas' Lorica shows that its meaning is *languor*. As to the note, I now see that the *t* in perfects like *asrubur-t*, &c., is nothing but the *d* (of the root *dhā*), which, when following *r* or *c*, becomes *t*. This is proved by the occurrence of the form *rodamdata*, "they suffered," in the poem following the Félice (Leab. Breacc):—

iarna techt don rígiu	after their coming to the kingdom
rodamdatar sóethu	they suffered pains.

(The second line is glossed by ".i. rodamsat soethu .i. piana.") And I now believe that the unaspirated *t* in *domeltis*, &c., was preceded by *n*. Cf. *dognítis*, *adsaitis*, *dofuaircitis*.

Page 59, No. 227, cf. in "bello Roth," where Adamnán (Vit. Col.) alludes to the battle of Mag-Rath (= Rotomagus).

Page 60, No. 233, the spelling *sirogra* seems to show that *chiragra* was pronounced *sheeragra*.

Page 60, No. 240, "*cliath fairsidhe* is a rude kind of harrow, made with a hurdle and stones to weight it, for light work like bush-harrowing. A regular harrow is *bráca*, or *práca*," O'G.

Page 60, No. 245, Schleicher thinks *popina* a loan-word from one of the other Italic dialects (Zeits. vii. 320).

Page 61, No. 246, and *lapillula*, of course, for *lapillulus*.

Page 61, No. 248, read *Luch francach*. "A rat is now called simply *frannach*," O'G.

Page 61, No. 251, C. says there is a phrase *tug sé amaisc air*, "he made a grab at him."

Page 61, No. 254, *read*, possibly from *es*.

Page 61, No. 256, for *onesta* read *ouesta*, *ovesta*, and cf. *obesta* beast, *Ælfr*.

Page 62, No. 257, "*baineachlach* occurs in the sense of a female retainer (unconnected with horses) in the tale of Diarmid and Grainne," O'G. (*Toruigheacht D. 7 G.*, p. 98).

Page 62, No. 262, in the fourth line of the quatrain *read* has stuck.

Page 62, No. 264, in the paradigm *read* *dib* *imbethaib*.

Page 62, No. 265, is *tiar* = *du-iar*?

Page 63, No. 266, *dl cormas* would be better rendered "a drinking of ale."

Page 63, No. 272, from *dorn* comes *duirnín*, a small handle: *read* *nomdurni*.

Page 63, No. 274, *splice*, "a sharp look;" *splicefn*, "a long splinter of bog-pine, used as a candle," O'G.

Page 64, No. 279, for cumail read comal, and delete the words *Gaulish ver.*

Page 64, No. 287, I think Ebel (Beitr. i. 163) errs in denying a vowel-changing power to *o*, *u*, for *lēnomnaib* (gl. *lituris*), Z. 739, is surely from *lēnomnaib*, Lat. *lino*, *cērcol* = *cīrculus*, Z. 594; *fēlsub* = *philosophus*; and I believe that *bēthō*, *ethō* (from *bith*, *ith*), may also be quoted as examples of the power possessed by *o*. Ebel says that in the latter instances the *o* stands for a prior *a*; and we certainly have *bētha*, *etha*. But these are surely mere instances of *a* for *o*. Cf. the OGamic genitive *Atilogdo*, which Dr. Graves reads *Apilogdo*, in Mr. Wilde's *Catalogue of the Antiquities in the Museum of the Royal Irish Academy*. Dublin, 1857, p. 136.

Page 65, No. 290. " *Nighean* is heard in Ireland, in names like *Nóra nighean Aodha*, *Nora Hays*," O'G. (O'D. and C. say this should be written *N. ni n-Aodha*).

Page 66, No. 296. These words seem not Indo-European. " *Orientis partibus Adventavit asinus*" is probably true in more senses than one.

Page 66, No. 300, cf. A. S. *feohstrang* (*pecuniosus*), *feohhus* (*serarium*), *Ælfr.*

Page 66, No. 303, cf. the Corn. *diures* (gl. *exul*).

Page 66, No. 305. The theory here set forth is so extremely ingenious that I could not help inserting it. For my part, however, I believe that *Hérinn* is nothing but *Ivernya* ('*Ιονερνία*), the *v* having passed into *spiritus asper*, which has then shifted, the *é* standing for *ı* (Z. 25), the *nn* for *ny*, as in the Prakrit *anya* from Skr. *anya*, the O. Ir. *moirtchenn*, from *morticiunum*. Thus, Ivernia, *híernna* ('*Ιερνη*), whence by metathesis *hirenn*, *hérenn*. As to the irregularity in the acc., *enn* for *inn*, I have found the correct vowel in the Tripartite Life: *dorat dia heirind duitsiu* ("God has given Ireland to thee"), Egerton, 93 (Mus. Brit.), fo. 16 a, 2.

Page 68, line 4 from top. The *b* in *marb* (W. *marw*) is really a *v*, as in O. Ir. *tarb* = Gaulish *tarvos*, W. *tarw*, *fedb* = Lat. *vidua*, W. *gweddw*, *garb* = Skr. *garva*, W. *garw*, *nonbar* = a Skr. *navanvara-m*.

Page 69, note 2, add: *ind réta adgúsi* optait, Z. 978, "the things which the optative desires;" *assagussim én cechtar mo dá gúaland*, "I wish a bird on each of my two shoulders." Seirgl. *Conculainn*.

Page 70, No. 370, now *macámh*.

Page 70, No. 372. The statement of the regular *lautvertretung* in Old Irish, and the other Indo-European languages, is here given with a brevity which, perhaps, may mislead. The following Table will be useful, and may be relied on so far as it goes, being, with the exception of the Old Irish column, taken from Curtius' *Grundzüge der Griechischen Etymologie* (Leipzig, 1858):—

Indo-European.	Old Irish.	Sanskrit.	Greek.	Latin.	Gothic.	Old High German.	Slavonic.	Lithuanian.
K	c, ch (g) ^a	k, kh, ch, c	κ	c, q	h (g)	h (g)	k, č, c, s	k, az
G	g	g, j	γ	g	k	k (ch)	g, ž, z	g, ž
GH	g	gh, h	χ	h ^b , g ^c	g	g (k)	g, ž, z	g, ž
T	t, th (d) ^d	t, th	τ	t	th (d)	d	t	t
D	d	d	δ	d	t	z, sz	d	d
DH	d	dh	θ	f ^b , d, b ^c	d	t	d	d
P	lost ^b , c, f ^e	p, ph	π	p	f	f, v (b)	p	p
B	b	b	β	b				
BH	b	bh	φ	f ^b , b ^c	b	b (p)	b	b
Ń	ń, lost ? ^f	ń	γ before gutturals	n	n	n	n	n
N	n, or lost ^g	n, ɳ	ν	n	n	n	n	n
M	m, n ^h	m	μ, ν ⁱ	m	m	m	m	m
R	r	r	ρ	r	r	r	r	r
L	l	l	λ	l	l	l	l	l
Y	lost, h ? ^k	y	ζ, ι	j	j	j	j	j
S	s or lost ^l	s, sh	σ, ι	s (r)	s (z)	s (r)	s, ch, š	s
V	f, v ^m	v	ϝ	v	v	w	v	v

^a When c is, or has been, flanked by vowels, it becomes ch, for which g (i. e. gh) is found.

^b At the beginning of a word (in *anlaut*).

^c In a word (in *anlaut*).

^d When t is, or has been, flanked by vowels, it becomes th, for which d (i. e. dh) is found.

^e O. Ir. f' ex p is very rare. See p. 154, addendum to No. 37. I have little doubt that p occurs in *anlaut* (probably in combination with some other letter), but cannot yet quote a sure example.

^f In the combination ńc, so far as I know, the nasal is always lost in O. Ir.

^g In the combinations nč, ns.

^h In *anlaut*, e. g. in the acc. sing., and gen. plur. of a-stems, what I call the transported n represents a primitive m.

ⁱ In *anlaut*.

^k I suspect that initial y is sometimes represented by λ, it having (as often in Greek) passed into the *spiritus asper*.

^l Lost between vowels, as I believe, invariably: sometimes also in anlaut, e. g. in the nom. and gen. of the article.

^m Initial v always becomes f. In anlaut and anlaut v (written ɸ, sometimes f in Old Irish, b̄ in Modern Irish) is preserved in combination with d, t, n, r. It also occurs in varn, "your" (cf. Goth. līvara), written b̄ark or f̄ark in O. Ir., mark in the Tripartite Life, b̄kar n- in the modern language.

Page 72, No. 397, a left-handed man is *ciotach*: *ciotóg*, "the left-hand," O'G. Lhuyd has compared W. *chwith*, "left;" *chwithig*, "left-handed."

Page 72, No. 411, for *guitter* read *guilter*.

Page 72, No. 412, "breall" is the *glans penis*: also the round knob at the end of the *buailteán*, or striking part, of a flail, by which the thong is kept from flying off," O'G.

Page 73, No. 423, line 8 from top, *read*, 423, *Tuata* (gl. *laicus*); cf. *Toutrus*; and in the translation of the Gaulish inscription *read* made this temple for *Belesama*. Dr. Siegfried now explains *xiōbu*, *neuru* by the Old Ir. root *tur*, found in *fritammiurat* "me adficiunt," *fritammiorsa* (gl. me adficiet), Z. 336; *túrad* (gl. *factum est*), Book of Armagh, 189 b, 1. In the note delete the first sentence. M. Pietet is undoubtedly right in identifying *Ovulloreos* with *Villonius* (Gruter, 488-5). See his learned and ingenious *Essai sur quelques Inscriptions en langue gauloise*. Genève, 1859.

Page 74, No. 428. I have no doubt now that the MS. is right in its *ruaimnech dubain*. Cf. the Skr. *rōman* horsehair (from *rōhman*), and the O. Ir. *ruamnae* (gl. *lodix*), Z. 27; W. *rhawn*, Bret. *reün*, Ir. *ruainne* (No. 463) seem connected.

Page 74, No. 429. I think *dilechta* is the pret. part. pass. of a verb *dilecim*: cf. *leicim* = *linquo*.

Page 74, No. 430, cf. *aon-t-suim*, "grand total," O'G.

Page 74, No. 431, delete, gl. *tener*, *infra*.

Page 74, No. 434, O'G. thinks *cúisi* (for *cúise*) the gen. sing.

Page 75, No. 446, read *tige*, gen. of *tig*.

Page 75, No. 462, the acc. plurals here quoted seem (with the exceptions of *cairtea*, *náimtea*) to be rather examples of metathesis rather than extension.

Page 75, line 3 from bottom, for 469 read 463.

Page 76, No. 465, cf. Fr. *doigt de pied*.

Page 76, No. 479, W. *cwpan*.

Page 76, No. 482, perhaps W. *od-n* in *eb-odn*, "horse-dung," may be connected.

Page 77, No. 484, *sgagaim*, "I strain, sift, winnow," O'G.; cf. Eng. *shake*?

Page 76, No. 498, delete, compare Eng. *whelp*.

Page 77, No. 508, *preachán* and *préachan* are now "a crow;" *préachán na ccearc*, "a kite," O'G.

Page 78, No. 545, *c* is not aspirated by the influence of *n*. In *sancht* the *cht* has regularly arisen from *ct*. Cf. O. Persian *Bakhtris*, *durukhta*: A. S. *tæh-te*, *væh-te*, *sōh-te*, from *tæc-an*, *wæc-an*, *sēc-an*. *Conchoimnucuir*, *conchehrat*, are probably written in the MS. *echoim*, *ochech*, and should have been read *cochoim*, *cochech*.

Page 79, No. 561, cf. the N. H. G. *aber-esche*.

Page 79, No. 565, hence *fraochan*, whortleberry, and cf. *épeurn*, erica.

Page 80, No. 570, *bráthair* now means cousin; *dearbhbhráthair*, "brother," pronounced *dritháir*, derbráthir (gl. germane), Z. 834.

Page 81, line 7, for the earth *read* earth.

Page 81, No. 577, *croll* now always means *satin*; *stoda* is silk, O'G.

Page 81, No. 587, "a bramble-brake is now *drisearnach*, with the termination of which cf. *egealparnach*, "continued pinching" (*egealp*, a pinch); *siosarnach*, "continued whispering," O'G.

Page 82, No. 595, the W. *pyrchwyn*, "crest of a helmet;" *pyrgwyn*, "crest of a plume," may be connected.

Page 83, No. 606, *ór* is a neut. a-stem in O. Ir., and occurs in the nom. sing. with the transported *n* in the following verses, for which I am indebted to Herr Mone:—

" Is én immo riada sás is nau tholl diant eslinn gúas, is lestar fás, is crann crín [nach digni toil ind rig túas.]	He is a bird round which the trap is closing, He is a leaky ship in perilous danger, He is an empty vessel, he is a withered tree, Whoso doth not the will of the King above.
Is ór ágla, is nem im gréin, is lestar nárggit cu fin, is son, is alaind, is nóeb cach 6en digni toil ind rig." ¹	He is pure gold, he is heaven round the sun, He is a vessel of silver with wine [in it], He is prosperous, is beautiful, is holy, Every one that doth the will of the King.

Page 85, No. 641, read *luathgáireach*.

Page 85, No. 650, *coisinech* would properly be "small-footed."

Page 85, No. 652, add, from *gearb*, a scab.

Page 86, No. 660, for *sochoise* *read* *sochoisc*. I cannot but think the *coscitir* here quoted is cognate with the Lat. *consequor*. Cf. *madu coscedar* (gl. *ipsa consequatur*), Leyden Priscian, 17 b.

Page 86, No. 666, *taithneamh na gréine*, "the shining of the sun," is a common phrase.

Page 87, No. 674, delete line 5 as far as *oruidh*.

Page 88, No. 700, cf. O. W. *cruitr* (gl. *pala*, a winnowing-shovel).

Page 89,

¹ This is from the before-mentioned MS. in the monastery of S. Paul. I have ventured to correct Mone's *ear* into *sás*, his *nau* into *nau*, his *sin* into *fin*. Mr. Curry has found a poem in the Book of Ballymote, in which the above verses are incorporated.

Page 89, No. 709. I have now no doubt that *sgeota* and *sgéotha* are different words. *Sgeota* (gl. *cartesium*, i. e. *chartaceum*) seems a loan-word from *scheda*. As to *scéotha*, see Reeves' *Vit. Col.*, 106. Du Cange, sub *v. sceta*.

Page 89, No. 716, with *bile*, "leaflet, blossom," cf. the Gaulish *Beliocanda*, "Achillea millefolium." Is not this = *folium*, *φύλλον*?

Page 89, No. 717, *cassock*, Fr. *casaque*, Ital. *casaccia*, Lat. *casa* (Diez, E. W., 91), has nothing to do with *ceis*.

Page 89, No. 720, in Sanskrit *svapna* sometimes means a dream: cf. Old Eng. *swoven*, *sonnium*, *ὕπνος*.

Page 90, No. 725. If O'R. be correct in explaining *long* as enclosure, *long-phort* = *castrum* becomes intelligible.

Page 91, No. 735, for *âivs-i-s* read *âius-ti-s*?

Page 91, No. 740, for *iii.* read *ii.* No. 741, read *Sealladh*.

Page 92, No. 744, Z.'s *muinæ* is right. Cf. *mynæ*, monile, *Ælfr.*, *mene*, Beowulf, 2403.

Page 92, No. 745, *druim* (notwithstanding the irregularity of *d* = *t*) is the W. *trwm*; so *días* = W. *twys*.

Page 93, No. 752, *arþe* (not *arpe*) is the right form. Cf. Goth. *arbja*, heir, and Skr. *arbha*, proles.

Page 94, line 5, for *yâvas* read *yavas*.

Page 94, No. 769, read *Bidhagh*.

Page 96, No. 782, now *leamhnacht*. Cf. W. *llefrith*.

Page 96, No. 792, *Leasughadh* means, 1, to improve; 2, to manure, O'G.

Page 97, No. 795. Two other forms are *foileastrom*, *oileastrom*, O'G.

Page 97, No. 796, cf. Do *sgairt sí fá gháiridhe*, "she burst out into a roar of laughter," O'G.

Page 97, No. 797, I feel sure that the true reading of Z.'s *uudimm* is *vudimin*.

Page 98, No. 812, *Dia* (= *divas*), "day;" in the acc. sing. *dei* (*fri dei*) is still declined like an *s*-stem. But in the dat. *diu* (*indiu*) it has gone over to the vocalic declension.

Page 99, note, for Celtic *v* read Gaulish *v*; see, however, p. 154.

Page 100, line 12 from top, for 847 read 843.

Page 100, No. 845, for *Coindealbhadh* we should certainly read *Coindealbháthadh*: *coindeal*, from *candela*; *báthadh*, "destruction, extinguishment." Cf. *bathach*, leg. *báthach* (gl. *moribundus*), Z. 777.

Page 100, No. 846, *Taidbeiu* may be *du-ad-vad-s-tiân*. Cf. W. *gwedd*, "shape," Z. 860; *a-gwedd* = *adgwedd*.

Page 100, note, line 11, *read ad-coth-ded-ae*; *coth* = Gælisch *cata*, W. *cyd*.

Page 101, No. 851, cf. W. *cor-lan*, "sheep-fold."

Page 101, No. 853, *for* now *aifrin* *read* now *aifrionn*: with *aifrend* cf. W. *offeren*.

Page 101, No. 854, *gradale* for *graduale*; W. *gris-lyfr*, from *gressus*; W. *grisiau*, "steps."

Page 102, No. 859, *corporale* is the napkin which covers the sacred elements.

Page 102, No. 864, now *scóraid*.

Page 105, No. 884, *read* *sólás*, happiness, the opposite of *dólás*.

Page 106, No. 892, *read compántus*.

Page 107, line 11, *for* *di[a]áis* *read* *dia* *és* (dom-héis-se, "after me," Z. 1053).

No. 899, *read* *denid* (*facite*), Z. 458.

Page 108, No. 903, *read comthromugud*. *Comhthrom* now means "just, fair."

Page 108, No. 908, now *leoirghnionh*.

Page 109, No. 913, now *comháireamh* (*áram* = *ad-ram*?).

Page 109, No. 916, now *lámhágán* (applied to a child's first attempt at creeping on all-fours), from *lámh*, just as *lapadóireacht*, "groping;" from *lap* and *lapa*, "the hand," O'G.

Page 109, No. 918. *Comma* is, perhaps, a loan-word; *κόμμα* *taleatio* (*tales*, a cutting).

Page 111, No. 937, *for* *finlorg* *read* *fri lorg*, "on (the) track."

Page 111, No. 940, cf. *ingerrtha*, gl. *lacerandum*, *Gildas' Lorica*.

Page 112, No. 945, now *sméaróid*: cf. *sméar*, "a blackberry," O'G.

Page 112, note, *frecurthe céill* (gl. *recole*, i. e. *repone sensum*), Z. 1130.

Page 113, No. 952, Ir. *gres*, W. *gras*, seem likewise connected with *ghrans*.

Page 113, No. 955. In the last line of the quotation from Ultán's hymn I should now render *biam* by "may I be!"

Page 114, No. 967. In his A. S. lexicon, p. 690, Ettmüller gives "seeóta -an m. tructus, trocta piscis."

Page 114, line 11 from bottom, *for* 995 *read* 975.

Page 114, No. 976, there is no such word as *ainmidheoibh*, according to O'D. and C.

Page 116, No. 999, delete (from *sbhrav*?).

Page 117, No. 1006. In the dialect of Vannes, *blonec* means *graisse*, abdomen. De Courson, *Hist. des origines*, &c. Paris, 1843, p. 409.

Page 118, No. 1017, add W. *teneu*.

Page 118, No. 1029, *mucc mora* is a porpoise.

Page 119, line 8, *read* 1031.

Page 120, No. 1040, cf. W. *erlyn*, "pursuit; dy-*lyn*," "to adhere;" can-*lyn*, "to follow;" *glyn*, "adhesion."

Page 120, No. 1045. The *o* stands, I now believe, for *oéd*, first; and I suspect that *oéd grindi folci* is some kind of warm lotion. The expression occurs in a passage from a medical tract with which C. has furnished me. *Log in baistithi* (nom. *baistedh*) should have been rendered "price of baptism." In the passage from O'Davoren's Glossary *read intan* is i linn γ im biud doberar, "when it is in ale and in food it is given."

Page 121, No. 1052, read *máthair* = *mátar*. The *ai* (i) is a weakened *a*. So is the *ai* (i) of *bráthair*, *athair*.

Page 125, note. I have erred in regarding and translating *oróit* as from *orate*. It is explained as a subst. in Cormac, and occurs unmistakeably as such in a piece following Sanctáin's hymn in Lib. Hymn., Rombith *oróit* let a maire, "sit mihi oratio apud te, O Maria!" See also the inscription on the case of the Book of Durrow, *supra*, p. 56.

Page 126, No. 1102. In the quotation from Cormac, *dam* should have been rendered "suffering." See the quotation and gloss from the *Leabhar Breac*, *suprd*, p. 158.

Page 128, line 12 from top. I have erred in quoting *er-t*, *var-t*, &c., as instances of pronominal agglutination. The *t* here is the regular termination of the 2nd pers. sing. of the Teutonic preterite. The pronoun, however, is agglutinated in the O. H. G., A. S., and Eng. termination of the 2nd pers. sing., *s-t*.

Page 129, line 8 from bottom, before *méza* insert *Bret*.

Page 130, note, for Rawlinson *read* *Laud*.

Page 134, line 20 from top, *read* *minimas corporis sui partes*.

Page 135, line 19 from top, the Welsh *pyn* occurs in *er-byn*, "against" (Norris).

Page 145, line 8 from top, for v. 45 *read* v. 46. *Gingis* (gl. *oslaicib*, "openings") occurs in Cormac's Glossary, v. *Gin* (this word is not in the Academy copy).

Page 146, to the verbal forms under the conjunctive 1st sing., add *cu-r-bam*, No. 260. This, indeed, seems the only true form here given of the conjunctive in the 1st pers. sing.

Page 150, No. 220, the gen. plur. *rap* occurs twice in a medical MS. in the library of the Royal Irish Academy (14th c.), is ann bis an caor ar muine dub n[a] *rap* (p. 2): *Leges gaire in gaile γ na rap* (p. 12). No. 245, *dentæib* is for *déntaib*, "fabrefactis."

Page 151, No. 260, *oentaige*, better *óentuige*, from *óen-twigim* = O. Ir. *óintuccu*, "I am of one mind with," "I assent," "I grant." *Tuccu* (an ia-stem?) seems cognate with the O. Latin *tongere*, Goth. *thagkjan*, Eng. think, O. Norse *thekkja*, O. H. G. *denchan*.

denchan. Can the Eng. slang-word *twig* (= understand) have been taken from the Mod. Ir. *tuigim*?

Page 151, No. 261, *gnimarthairb* is for *gnímradaib*. For *gnímarad* read *gnímrád*. The dat. pl. of *dagnímrád* occurs in the opening of the sermon in the Codex of Cambrai (Z. 1003): *aire sechethar sclictu ar fédot* [nom. *féda*, *fiadu*] in *dagnímrathib*, “ut sequatur vestigia dei nostri in bonis operibus,” C. *Gníomh* now makes its nom. pl. *gníomha* and *gníomhartha*.

GLOSSES FROM THE BOOK OF ARMAGH.

[THE following selection from the Old Irish glosses scattered through the Book of Armagh, may fitly fill a space which would otherwise remain vacant. Of these glosses, as well as of the other contents of that invaluable MS., we may soon expect a complete edition from the Rev. Dr. Reeves.]

Ochen (gl. *benignus*), 9, b. 1; *totmáel* (gl. *aurigam totum*), 13, b. 2; *enga* (gl. *aqua supra petram*, i. e. *fons*), *ibid.*; *dusorti martur* (gl. *ad sargifagum martyrum*), 21, b. 2; *gabál oblann* (gl. *acceptis autem v. panibus et ii. piscibus*), *gabis ailli* (gl. *benedixit illis*), *combach* (gl. *fregit*), *fodil* (gl. *distribuit*), 77, a. 1; *diledu* (gl. *ster-cora*), 81, a. 1; *indloingtis* (gl. *disecabantur*), *dúnsit l. congabsat* (gl. *continuerunt, aures suas*), 175, b. 1; *cuimte* (gl. *ionuchus*), 176, a. 2; *tarsendo* (gl. *Tarsensem*), 176, b. 2; *etalaoda* (gl. *Italica, nom. sing.*), 177, a. 2; *coibdelig* (gl. *necessariis amicis*), 177, b. 2; *tecolsid* (gl. *acceptor, personarum*), 178, a. 1; *nudebhi* [*tis*], (gl. *disceptabant*), 178, a. 2; *rechtire forru* (gl. *regerent[ur]*), 179, a. 1; *formuichthib* i. *moirtchenn* (gl. *subfucatis, i. e. suffocatis*), 181, a. 1; *huasalsichire* (gl. *ariopagita*), *huasalterchom-rictid* (gl. *archisinagogus*), 182, b. 2; *immact* (i. *jecit*), 183, a. 1; *sachilli* (gl. *saudaria*), *debai* (gl. *simicintia*), 183, a. 2; *et l. indeb l. iarsichid* (gl. *adquæsatio*), 183, b. 2; *berensdæ* (gl. *Beroensis*), *derbensde* (gl. *Derbius*), *arunn* [*f*] *ethitis* (gl. *sustinebant nos*), 184, a. 1; *[ad]eluindim* (gl. *appello*), 187, b. 1; *arbir* (gl. *co[h]ortis*), 188, b. 1; *muiride* (gl. *civitas Thalasa*), *dugaimigud* (gl. *ad h[i]emandum*), 188, b. 2; *din-muiridgu* (gl. *cum sustulissent*), *erus* (gl. *pupi*), *innaluæ* (gl. *juncturas gubernaculorum*), 189, a. 2; *fornn siúil l. seol* (gl. *artimone*), *cimbidi* (gl. *custodias*), *dlutheit* i. *infigunt, navim*, 189, b. 1; *dindirect* i. *rith solo* (gl. *disintiria*), 189, b. 2.

GENERAL INDEX.

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III. MIDDLE-IRISH INDEX.

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CORRIGENDA.

[The following have been noticed during the passage of the Indices through the press.]

P. 49, line 4, *for carpæt read charpat.*
P. 52, line 16, *for 145 read 144.*
P. 53, note ^a, delete the latter part of this note: *nis gignetar tola* means "desires (justs) did not wound them," and we have here the 3rd pers. plur. pret. active of the root *gōn*. The 3rd pers. sing. of the same tense—*gegūn*—occurs in the Féilire, Oct. 23.
P. 107, line 20, *for tꝑ read t̄.*
P. 108, in the paradigm, nom. and voc. sing., *for rig read ri.*
P. 111, line 5, *for tracing from), lorg read tracing), from lorg.*
P. 114, line 11 from bottom, *for 995 read 975.*
P. 120, line 4 from bottom, *for bhrāt̄ read bhrat̄.*
P. 131, line 11 from bottom, *for immirmait̄h read immir maith.*
P. 144, line 16, *for lens read lens.*
P. 155, line 11 from bottom, *for dévabo read dévabo.*
P. 160, note ^m, *for anlaut read inlaut.*
P. 166, line 13, *for aurigam totum read totum calvum.*
P. 166, line 14, and p. 179, *for martur read martar.*
P. 167, col. 2, line 6, *for Sanscriticum read Sanscritum.*
P. 168, col. 2, line 8 from bottom, *for O. Ir. d read O. Ir. t̄.*
P. 170, col. 2, at *Prefixes* insert *ro (r̄s, rs)*, 18, 428, 808.
P. 174, at *horr* insert a reference to p. 144.
P. 181, *insert tarb*, p. 159.



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Subscriptions will be thankfully received by the Treasurer, **LOD TALBOT DE MALAHIDE**, Castle, Malahide; or at the **ROYAL BANK**, Foster-place, Dublin; or by any Member of the Committee.

A R C H I T E C T ' S R E P O R T .

The following is the Report of the Architect, **Mr. SLOANE**, as read before the meeting held in August at the Royal Irish Academy :—

“ At the request of the Rev. W. S. Kennedy, I visited the ancient building of St. Doulagh's, in this county, on the 2nd of June last, and made a survey of same, with the view of laying before you a statement of what is required to place the building in a state of repair sufficient to insure its preservation for many years hence; and I have prepared drawings to exhibit the appearance of the building externally, when those repairs shall have been made. Commencing with the cell in which is the supposed tomb, I find that there are eight openings, now wholly or in part blocked up with masonry: those I propose to have filled with metal sashes, glazed in quarries with moderately strong glass. I propose to repair the tomb by restoring the cavetto moulding, a portion of which remains, and flagging over the top; I would hack off the plastering, which appears modern, and wedge up the vaults with slates in Portland cement, giving the whole a thorough cleansing. I propose to adopt the same course with the next apartment, which I call the *Oratory*, thoroughly repairing the vault and cementing it with Portland cement; and, to impart extra strength, I would tile the floor of the apartment over it with a layer of fire-clay tiles, laid in cement. I would also repair the stairs in this part of the building, and rebuild the parapet wall to a height of about two feet nine inches, which would not interfere with the light from the principal south window; the *hagioscope* to be glazed with ribbed glass. The different recesses I would have repaired, and the *Piscina* restored to its original niche in the south wall. In the long apartment over the Oratory, I propose plastering the vault with Portland cement, and forming the curve, as far as possible, to its original shape; the pieces of concrete with which it is composed affording an excellent key for the plaster. I would repair the seat of the south window, and restore the west window to correspond with the east; repairing its seat also, and restoring the steps that lead up to the floor of the west end, over the small *mezzanine* cell which is over the tomb cell. As for the exterior, I propose raking out all the old joints carefully, and re-pointing with cement. The only portion that is at all ruinous is the western corner, and that I would have shored up, each stone carefully removed, and re-set exactly in its proper position. The battlements of the tower should be all repaired, the stone roofs re-pointed in cement, and all vegetation carefully removed.”

The amount of **Mr. Sloane's** estimate for these necessary repairs is under £150.

He concluded his Report thus:—

“ It may be perceived that I have avoided any attempt at *restoration*, excepting, as in the parapet of the tower, I could do so without any doubt of its propriety. I have thus, in a general way, endeavoured to show what I would propose to effect in the way of repairs. These repairs completed, and the whole finished, I could not consistently recommend the building to be locked up and left to its fate; but, for the preserving of it, I would suggest that it be used as a school, for which I believe it is amply extensive; and very little beyond what I have recommended as neces-

sary repairs for its preservation would make it available for that purpose. I further beg leave to state, that I have examined this subject in various ways, and thought of it for years, and the pleasure I would otherwise have enjoyed in contemplating the interesting object in question, both in an architectural and antiquarian point of view, has always been marred by the existence of the modern structure adjoining, which is calculated to offend the experienced and practical eye; and while I think of the comparatively easy task of removing this deformity, and erecting a chapel more in keeping with the building which we all wish to preserve, I feel the matter has only to be brought under the notice of such a meeting as this to have the desired ends accomplished. Of the former existence of some building that was removed to make way for the present church, I have no doubt; and it is on the supposed site of that building I would erect the chapel or nave, using the cell in which the tomb stands as a vestry. The expense of such a chapel would be under £500."

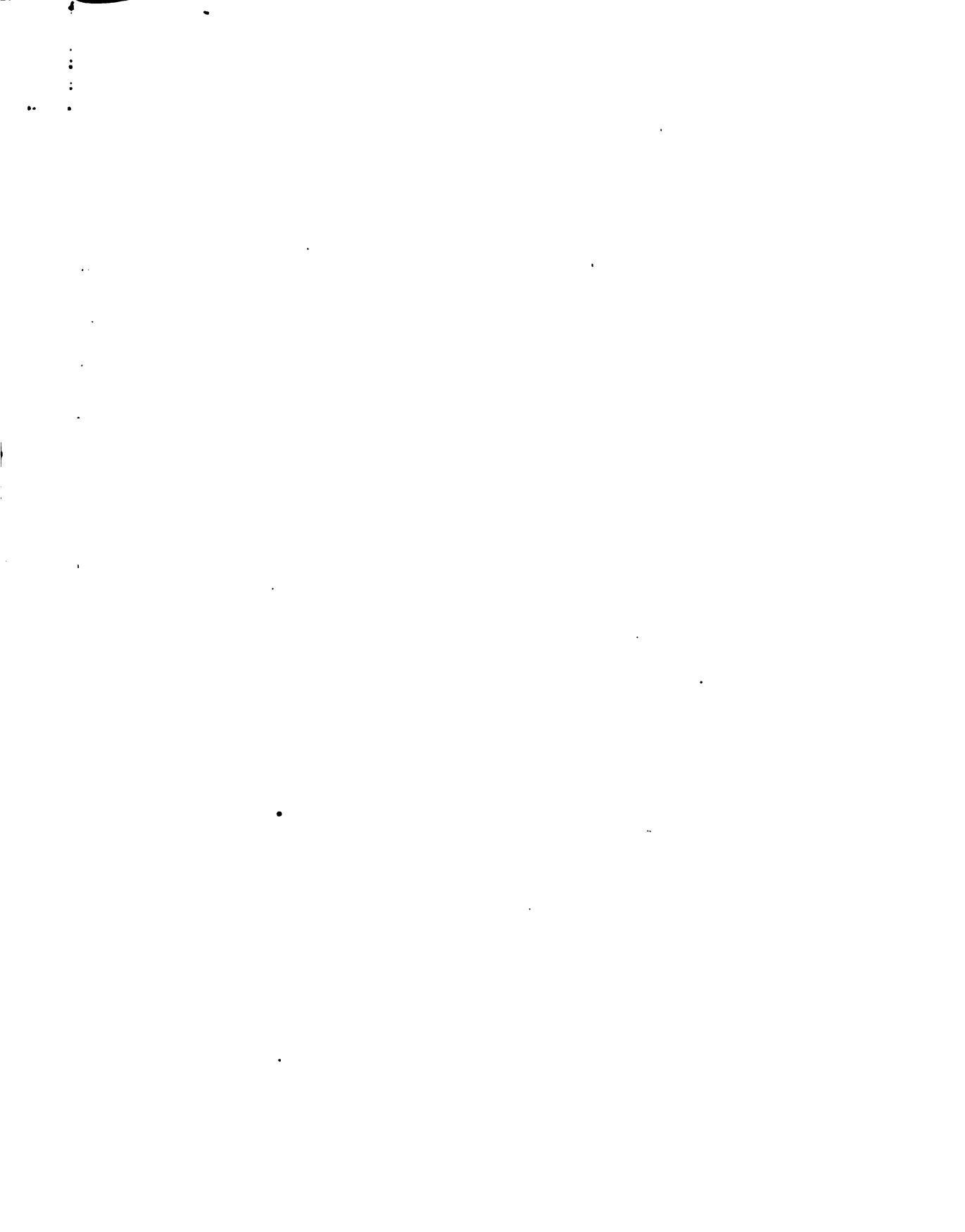
Mr. Sloane produced the ground plan and a full design of such a nave, to give one hundred sittings in twenty-five open pews, extending north the tower, having the reading-desk and pulpit at the end next the *hagioscope*, the side slant of which would then again transmit to the congregation the light of the old east window.

ABSTRACT OF MR. SLOANE'S ESTIMATE, SUBMITTED TO MEETING.

Exterior,	£61	17	6
Cell,	16	11	6
Oratory,	25	17	0
Chamber over Cell,	7	2	6
Chamber over Oratory,	15	16	6
Staircases,	8	10	0
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Contingencies, at 10 per Cent.,	130	15	0
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Total,	£143	16	0



St. Doulagh's Well.





Reb'd S.H.

2001

